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Patagonia.

EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Concluded from p. 432, vol. xxx.]

January 8, 1834. Some Indians ascended Table mountain and returned with the intelligence that a vessel was approaching from the southwest. Immediately all the camp was in motion, and the cry of "Barco! barco! Americana barco," rung from tent to tent. Troops of Indians soon mounted their horses and galloped off to the shore. Nothing seems to produce greater exhilaration among these sons of nature than the sight of a vessel, and I must say that on this occasion my heart partook largely of the general joy, though my emotions and pleasures were not excited by the same hope which animated them. I hoped that the long desired medium of communicating intelligence to my native land was about to be offered.

[Mr. Coan.]

The scene of confusion exhibited whenever a vessel stops is past description. No sooner had this one made her appearance in the bay, than the beach for a considerable distance was crowded with men, women, and children. All brought their skins, or whatever article they had for trade, presenting the appearance of a fair of the most rustic kind. Their first inquiry was for rum, the next tobacco; for these articles they were completely crazy. The strength of their appetites and passions, and the temptations laid before them, must ever be great obstacles to the spread of the gospel here.

9. Two vessels from America arrived to-day. Most of the Indians are gone

VOL. XXXI.

to the bay, and I am left in quiet. Two good women have been assisting me, in making a lion-skin mantle; they show great expertness with the "hodle" as well as many kind intentions. Several of these women take a motherly care of us, always informing us when any thing is in danger.

10. The vessels remain, and of course the Indians do not return. A few returned last night much pleased with the presents of tobacco and bread they had received, and I was not a little gratified to obtain a bite of the latter, as it is the first thing like bread I have tasted for nearly two months; I have felt much the need of it, as my health has suffered from the exclusive use of animal food.

Last night I observed a man lying in one of the tents, much convulsed, and apparently dying. No one went near him, nor did he seem to have any share in their sympathies. This I suppose is generally the case.

Their ideas of futurity are very indefinite. They suppose there are separate places prepared for the good and bad, according to their character here; for the good a place of much happiness, where are many horses; for the bad much torment and fighting; but neither have need of food.

[Mr. Arms.]

I hoped to obtain a passage in one of the schooners to the west coast of Patagonia, but in this was disappointed, as the captains say they cannot touch any where on that coast.

Went on shore this morning where hundreds of the Indians still remain hoping to get something from the vessels. They obtained a little tobacco, but to my great joy could not procure any rum. They use tobacco only for smoking, of which they are excessively

fond. It is practised by men, women, and children, and is usually their first exercise in the morning and their last at night. They use wooden pipes, and one pipe full of tobacco serves for a whole family at a given time. Each one fills his mouth with the fumes, and then getting his head near to the ground, and drawing his mantle completely over it, blows the smoke gradually through his nostrils until he is strangled and intoxicated.

Finding nothing of special interest to retain me at the bay, I mounted my horse and returned to the camp, where I arrived at eleven, A. M.

As there seemed to be little prospect of our obtaining a passage by water to the west coast, my companion and myself determined, if possible, to make immediate arrangements to cross the country on horses, and endeavor to gain that shore by passing the mountains. Whether we can obtain horses and a guide is yet to be determined. To go without both would be absolute presumption, as it would expose us inevitably to perish for want of food.

11. The party of Indians that were pitched twelve miles from us have broken up their camp to-day and have all come and joined our clan; and as we learn that there are no more belonging to this nation we mean to embrace this opportunity, while they are together, for numbering them. Invited the grand captain and the Buenos Ayrean Indian, Santurion, to our tent to converse with them about their country, its inhabitants, the object of our visit to them, our desire to travel the country and cross the mountains, their feelings in relation to establishing a mission among them, etc. These men told us that they had travelled to the north as far as the river Negro, from thence went to the Andes, which they labored to pass, but were prevented by their ruggedness, being composed of rough sharp stones at the base, so that their horses could not climb them—which they showed by very expressive gestures—and being crowned with deep masses of perpetual snow. They also stated that they travelled south along the mountains nearly to the straits, searching for some pass, or some place where they might cross to the other side, but could not accomplish their object; that they found game scarce, and that their horses were in danger of perishing for want of food. They described the country over which they passed with considerable minuteness, and from certain known data, which we used as cri-

teria, we had reason to believe with much correctness. They represented much of the interior as a complete thick-et of thorns, in many places impassable. Other parts were deserts of salt, while some places were marshy and others destitute of water, etc. They also described the game which was found in different parts. In one place they said the guanaco abounded; in another the lion, in another the ostrich, and in some parts there was no sustenance for man or beast.

In relation to the inhabitants they state that there was a large nation called *Oncas*, on both sides of the river Negro and between its branches, extending back to a small lake near the Andes; that this nation consisted of many thousands; that they had horses, cattle, and sheep; that they lived in tents of skin and occasionally removed short distances to obtain pasture for their flocks. In the vicinity of this nation is the Spanish settlement and garrison at Rio Negro, fifteen miles from the mouth of the river Negro, to which the Indians resort for trade. This settlement is under the government of the Buenos Ayres, and that government hold a nominal jurisdiction over all the natives.

South of the *Oncas* we were assured that there were no inhabitants, except the tribe we are with, the *Supalios* or *Port-Famine* tribe, with whom we spent some time, and who are somewhat less than a hundred in number, and a party from the *Oncas* nation of about the same number, who are now in the interior, and whom we have not yet seen.

We labored to explain the object of our visit to them, but could not convey to their dark minds any definite conceptions of the higher motives by which we and those who sent us were influenced. They only had a general impression that we were friends, and that we had ability and disposition to do them good; but they seemed to have no higher ideas of good than that which pertains to this life. Nor was it possible, with our imperfect medium of communicating thought, and with all their debasement of mind, to enlighten them on the pure and elevated subject of Christ crucified for sinners. By presenting tangible objects, such as hills, etc., and inquiring who formed them, we endeavored to ascertain whether they had any notions of a Supreme Being, but their minds appeared perfectly blank on the subject, as though such a Being had never found a place in all their thoughts.

On the subject of a future state we found their notions more definite. They believe in the existence of the soul after death, and in the separation of the good and bad. When the good man dies they say he goes far off to a land of eternal sunshine, where there are pleasant houses, delightful fields, and fine horses, and where they will be supplied with all that they desire; but as they will never hunger or thirst they have no occasion for food, etc. When the bad man dies they believe that he descends down deep into a bad land of darkness and barrenness and thorns, where there is much contention and much sorrow.

We inquired whether they would like to have good men come among them, and bring timber and build a large house at Gregory's Bay; and whether they would give up their children to such men, who would teach them to read and write and cultivate the ground; to make clothing and other useful things. They said it was very good, and that the Indians would leave their children with missionaries to be instructed while they travelled the country for pasture and game; and that they would occasionally visit the establishment to see their children and bring them "*much guanaco and much mantle*." We told them that the Indians did not like our books and papers; but Santurion said this was the case with only a few, and that this was because they did not understand them.

I would here remark that the sailors whom we found the other day stated that they brought some books and tracts on shore when they landed, but that the natives soon took them from them and burned them before their eyes. The reason of their prejudice against paper they stated to be, the fact that some of the Indians had died of the small-pox, which they took from some old papers left by the Spaniards at Port Desire, where that disease had prevailed.

[Mr. Coan.]

On the 12th, the British schooner Sappho, capt. M. M. Melward, of Liverpool, arrived in the bay, bound to California. Mr. H. Penny, the owner of the schooner, first came on shore and became acquainted with the missionaries. The kind attentions received from these gentlemen are gratefully acknowledged in the following paragraph.

Mr. P. now took me on board and introduced me to capt. Melward who appeared much moved on learning our situation and the object for which we visited

Patagonia. He remarked that he felt a lively interest in the missionary cause, and that he loved to meet those who were engaged in it. He very tenderly inquired what assistance he could render us, assuring me that it would afford him no little pleasure to do any thing within his power to help us. His kind offers were affecting, and were made with such undisguised simplicity as at once to give me confidence in his friendship, and to awaken my affection for him. His whole deportment was that of a gentleman and a Christian; and I am told he is a member of the church of England, and that he has regular religious services on board the vessel on the Sabbath.

14. Capt. Congo, who had been made sea-sick by being on board of the schooner during a storm, and who had not obtained so much tobacco from her as he wished, became angry and refused a mantle which was offered to appease him. Before night, however, he came to us with his feelings much softened, and finally listened to an explanation of the whole matter with calmness, and quietly received the mantle which had been offered him. He still maintained that the schooner was "*malo*" (bad) for making him sick, and when he was told that the vessel was not in fault, that her rolling was caused by the water; then the water said he is "*malo*;" and when he learned that the wind agitated the water, then the wind was "*malo*." So dark are the minds of these deluded savages that they never look "from nature up to nature's God," nor do they seem to have any notion of an all-pervading, all-creating Deity. So infatuated are they that it is said they will take old swords and knives and go out and fight the wind when it blows contrary to their wishes.

16. By the help of Santurion we took the census of this nation to-day and we found that the whole number is 573. Reckoning the Supalios or Port Famine tribe, at 100, and the clan we have heard of in the interior at 100 (which is probably more than they will number) then, we make only 773 inhabitants in all Eastern Patagonia, south of the Rio Negro, i. e. if our information be correct. And our confidence of its correctness is the more strengthened from the report of the sailors who have been with the Indians nearly a year, and have travelled with them far into the interior, and who unanimously tell us that they have neither seen nor heard of any other tribes, and that the natives have always told them that there were no more. Indeed one

need only to travel a little while in this country and see its sterility, and to learn that the natives subsist only by the chase, in order to come to the unavoidable conclusion that the population must be extremely sparse.

We are told that different parties of this nation sometimes fall out and have severe and even mortal fights with knives and other hard weapons, and this fact seems probable from the many scars found on some of them. They do not, however, appear to be a ferocious and warlike people, and their quarrels only arise from petty jealousies and envies and are soon over.

Saw some of the Indians playing with a full pack of English cards. It is an easy matter to introduce the vices of our country among these men, but it will be hard to eradicate them. Many of them have learned to use some of the most obscene words in our language, and the only entire English sentence I have heard them pronounce is a full-framed oath. I blush for the Christian name, which, instead of teaching these pagans to *revere*, has first taught them to *blaspheme* the Christian's God.

17 One woman in the camp has been engaged for some time in weaving a blanket about four feet square, and as it is the first and only process of the kind that I have seen, I spent some time in seeing the weaver ply her trade. The yarn used for this purpose is spun from the wool of the guanaco, and is drawn out with the fingers, and twisted by means of a reed held in one hand. The loom is equally simple with the spinning apparatus. It consists of two poles placed one above the other in a horizontal position and so far asunder as the intended length of the blanket. The warp being cut into threads of proper length is then tied to these poles by each end, so as to be in a perpendicular position before the artist, like the common weaver's harness. The weaver seats herself before this loom, with her woof wound upon a stick for a bobbin, and one end of it tied to an ostrich's feather for a shuttle. Thus prepared she divides the warp by introducing a stick about a foot and a half long between the threads, and before this is withdrawn, shoving her feather shuttle through the space and thus introducing the woof, the stick now serving as a reed to press the woof down to its place. When this is done the stick is taken out and another portion of the warp is divided in the same manner, and thus the thread of woof is extended through it from side to side, and

this process is continued till the blanket is completed. The yarn is died different colors, and the blankets are often made with many curious and tasteful figures; but the process is extremely slow—it requiring nearly two weeks to finish one of these small blankets; consequently they are very scarce, and I have never seen half a dozen of them in the nation. Those which are found are mostly used to caparison the horses of the great. In the fabrication of this article may be seen much native genius struggling to develop its energies amidst the almost insuperable obstacles with which it is cramped.

19. The Indian doctor has been practising his art in different parts of the camp during most of the day, and his howling, moaning, blowing, screaming, shaking his rattles, etc., have become familiar music to our ears. Much confidence seems to be placed in his superstitious and ridiculous round of ceremonies; for he is employed by all who are ill, from the great captain down to the meanest individual; and they not only suppose him capable of driving diseases from *man*, but also from *beast*; for I saw him at the tent of capt. Congo to-day endeavoring to cure a sick horse. He went through with the same process with the horse as with a human patient, except that he dispensed with the rattles, and probably for the good reason, that experience had taught him that the horse would bear this noisy prescription less patiently than the more stupid savage. Every day brings us fresh illustrations of the dark and debased condition of these men, and excites unavailing sympathies on their behalf. We would preach "Christ crucified" to them, but cannot; and our situation among them is like that of one surrounded by drowning men whom he has no power to save.

[Mr. Coan.]

On the 24th, the schooner *Antarctic*, capt. James S. Nash, came into Gregory's Bay. The Indians, having learned that Messrs. Arms and Coan intended to leave them as soon as they should find a suitable opportunity, endeavored to prevent their being informed of this arrival. After some refusals and delays, they at length consented to furnish horses to convey them and their baggage to the bay.

25. Arose early this morning and called for the horses we had engaged to take us down to the vessel; but it was about two hours before they were brought up, after which they were suffered to

stray several times before we could get them prepared for our baggage.

Most of the Indians remained on the beach during the night. Those who were in the camp gathered around us for a farewell interview, each one hoping to receive something from us. We endeavored to put some little thing into every one's hand.

Santurion made us a family visit, and requested that we would return and live with them. He also mentioned some articles he wished us to procure in our country and bring to him. When we had finished distributing our presents, the Indians took hold and carefully aided us in packing our horses, and a full escort attended us down to the vessel. It was painful to leave the camp and separate, probably forever, from these rude sons of nature, yet in all the darkness of heathenism. But what was most affecting was to part with our old Indian mother. Her fidelity to us had remained unshaken to the last, and now we bade her farewell, she put on a solemn countenance and commenced a very plaintive song, which continued till we were beyond the sound of her voice.

When we arrived at the shore we found the Indians there very pleasant, and having distributed a few presents we bade them farewell and went on board the vessel. While going from the shore to the schooner, we were passed by another boat going from the vessel to the shore, with Maria and several Indians. When the boat passed ours, an Indian held up a tract, and calling out to our boat's crew to look on, threw it overboard. Old Maria now held up a bundle of tracts, and crying out "Malo! malo!" dashed them into the water with indignant contempt.

When we came on board the Antarctic, capt. Nash informed us that the Indians told him he was bad for attempting to take us away, and that we should not go. For this reason he retained some of them on board with the determination to keep them till he had secured us. Old Maria, he remarked, had stolen the tracts we saw her throw into the water, from his cabin. He also stated that she had torn many of them in pieces on board; that she said they were "Malo!" and taking a tract from a bundle she held in her hand she rent it before the captain's eyes, and then drawing a knife from her bosom, by expressive gestures in connection with the name of my companion, she told him that she was going to meet Mr. Arms on the shore, tear up the tracts before him, and

then plunge her knife into his breast. She also pointed to a large Indian standing near with a dirk, who signified that he would do the same. In consequence of these threats, the captain thought it prudent to prevent our coming into contact with old Maria, and for this reason sent her to the shore in one boat, while we were brought on board in another. What was the particular cause of this exasperated state of feeling in the old queen at this time we do not know. She had never exhibited such feelings towards us.

[Mr. Coan.

Messrs. Arms and Coan received a gratuitous passage in the Antarctic to the Falkland Islands; and by a similar act of kindness on the part of capt. G. L. Allyn, of the schooner Talma, they were brought to Groton, Connecticut, where they arrived on the 14th of May.

Mahrattas.

EXTRACTS FROM A LETTER OF MR. READ, DATED AT AHMEDNUGGUR, JULY 1ST, 1834.

PREVIOUS to the time of writing the following letter, Mr. Read had been absent from Ahmednuggur, with the exception of two visits of a week each, nearly eight months, on account of the impaired health of Mrs. Read. Most of this time was spent at the Mahabulishwur Hills, a favorable place of resort for invalids. Besides the labors mentioned below, he was occupied in the preparation of a memoir of Babajee, the Mahratta convert, whose character and lamented decease have been repeatedly mentioned in this work.

Labors at the Mahabulishwur Hills and Vicinity—Chinese Convicts.

Though I have on some accounts regretted this long absence, yet I have not regretted it on the whole. It has given me an opportunity of itinerating nearly the whole time. This I consider, in the present state of missions here, as the first and most important part of missionary labor. Schools, especially schools of a higher character, and female schools of any character, provided they be brought under strictly Christian supervision, present strong claims on our labors. But preaching the gospel from village to village, and diffusing as widely as possible Christian tracts and portions of the

Scriptures, must undoubtedly hold the first place. Since leaving Ahmednuggur, last October, I have travelled about eleven hundred miles, at the rate of ten miles per day. I preached Christ and him crucified to about one hundred and twenty-five towns and villages. In about one half of these places the gospel had never been preached before.

Besides the superintendence of the school at Mahabulishwur which I mentioned in my last, and addressing a company of beggars twice a week, I had an opportunity of instructing some Chinese convicts, who are now placed on these hills. I had regarded these unfortunate men as almost or quite inaccessible, except as I could give them a few Chinese tracts, which I providentially had. They are state prisoners, shut up at night, and kept at work during the day, making roads or otherwise, from eight till four o'clock. And what presented another formidable obstacle, was, that I knew not a word of their language; nor could they speak English or Mahratta. One day six of them sent a Hindoo sepoy, their keeper, to say that they wished to be baptised and become Christians. I could scarcely credit the message; but requested to see and converse with the inquirers. An interview took place in the evening, when I succeeded in conversing with them through a Mahratta interpreter, who communicated with them in Hindoostanee. They appeared truly anxious to be baptised, though they were, of course, in a great degree ignorant of the true import of what they asked. They said they had read the books which I gave them a year ago, had become convinced of the truth and excellency of Christianity, and determined to avail themselves of the first opportunity of embracing it. I explained to them what it is to be a Christian—that Christianity is a religion of the heart, and not merely of external forms,—and exhorted them to pray to God for wisdom and sanctification through a crucified Savior. I told them that should it hereafter appear that they had become what I now described, I should most joyfully receive them by baptism. I expressed a wish to see them often, and to speak to them of the true salvation. This I was enabled to do almost every evening. They were always prompt to attend; appeared greatly interested in all they understood, (for their knowledge of Hindoostanee is very limited,) and uniformly said they were very desirous to be baptised and become true Christians. They were also permitted to come to me

on the Sabbath, which they were prompt to do. Feeling the embarrassment which they, as well as myself, labored under, in having no common language in which we could communicate, they proposed that they would learn English or Mahratta. I encouraged them to commence the latter, as this would be of more general utility. Being furnished with the Mahratta spelling-book, they set themselves to their work with all the alacrity of youths of sixteen, although no one of them is scarcely less than thirty years old. Before I left them, two or three had begun to read short sentences. I supplied them with a few papers to furnish them with further instruction, and left them, believing they would soon be able to read the word of God.

I parted from these interesting inquirers with much regret. I thought of the "Celestial Empire"—of the efforts which are now making to enlighten that vast empire of sin, and of the mighty shock which idolatry will receive, when the hundreds of millions of China shall turn to the Lord. I seemed to see these poor convicts liberated from their present bondage and returning to their native land, with the Bible in their hands and the grace of God in their hearts. I could not feel so far satisfied with their attainments in Christian knowledge or Christian graces, as to warrant my baptising them. I gave them encouragement, by telling them that probably Mr. Allen or myself would visit them in a few months.

Another circumstance respecting these convicts will not be deemed unworthy of notice. When I first visited them last year, I inquired how many among them could read, and if they had any books? They replied that there were a number of readers among them, but that they had but one book. This, on inquiry, I found to be a Christian tract, which one of them said, he "*received from that good man, Dr. Morrison Sahib,*" of Canton. When the tract was given, whether before the recipient became a criminal, or while he awaited the sentence of the law against him; and how it was preserved by the convict, and thus brought into the interior of another heathen country, I could not learn. To know that these little vehicles of truth can, and often do cross oceans and deserts, and find a resting place in a dreary prison, or in some noisome haunt of vice, and there proclaim the truth in secret till some more powerful agent is permitted to call forth their latent influence into spiritual life—to know this

is enough to quicken our zeal and encourage us to diffuse them far and wide.

EXTRACTS FROM A LETTER OF MR. RAMSEY, DATED SEPT. 5TH, 1834.

Death of Mrs. Ramsey—Return of Mr. Ramsey.

In the last number it was stated that, in consequence of the decease of Mrs. Ramsey and the state of his own health, Mr. Ramsey, accompanied by his two children, was on his return to the United States. As no vessel was likely soon to proceed directly to this country, he embarked in the British ship *Aliquis*, bound to Liverpool, on board of which, near the Cape of Good Hope, this letter was written.

By reference to some of my late letters, you will find that I at times spoke of Mrs. Ramsey's declining state of health, and also of my own frequent attacks of illness. We hoped that change of air in India would prove beneficial to us both. In consequence of this we removed twice, at the advice of our physician and with the consent of the mission, from Bombay. These changes were of no real benefit. During the last cold season, from December to February, I was absent on a tour with the Rev. Mr. Read, and enjoyed pretty good health. Shortly after my return to Bombay I had another severe attack of illness, the effect of which I yet feel. During my absence Mrs. Ramsey also enjoyed tolerably good health. As soon, however, as the weather began to grow warm, her strength began to fail. Sometimes she was able to attend to her various duties, and at other times she was not. She had given up visiting the schools under her care; but when able, she had the children come to the house where they were examined and rewarded as usual. In May she became the joyful mother of a daughter. She regained her strength but slowly. The physicians attending her gave it as their opinion, that she ought to be removed from the country as soon as her health would permit. On the evening of June 10th Mrs. Ramsey seemed better, though quite weak. She retired to rest at an early hour, and enjoyed a good night's rest. Early in the morning she seemed still better; but before many hours had elapsed, symptoms appeared which alarmed me, and caused me to send for a physician, who arrived at 10 o'clock. The progress of the disease was now short. At twelve, noon, Drs. Maxwell, Smyttan, and Kays, pro-

nounced the attack to be spasmodic cholera, and before night her happy spirit was released from its tabernacle of clay, and returned to its rest on high. I watched the progress of the disease in its awful and rapid march, but could do nothing, save administer to her few wants and commend her departing spirit to our Father and covenant-keeping God.

Thus was I, in a few short hours, left with two dear babes to mourn her loss, while she, having put off this mortal body, and having begun the song of the redeemed, rejoiced with a joy unspeakable and full of glory. I mourn her loss, nor can I refrain the sad tears trickling down, while I make known to you what God has done. I weep, and not without a cause. If the Savior wept over the grave of Lazarus, why may I not weep over the remains of the beloved companion of my youth and the mother of my babes? But while I mourn her loss, I rejoice in the grace vouchsafed to her, in that she was enabled, without fear and in a full assurance of acceptance with God, to bid farewell to earth and earthly scenes, and to commit her afflicted and bereaved husband and children to the watchful care of a faithful and merciful God. The Lord supported me in the hour of trial, and yet supports my sinking spirit, and enables me to say, I hope sincerely, "Father thy will be done."

My state of health before Mrs. Ramsey's death, and especially after it, was such that the physicians unitedly agreed in recommending a voyage to America. The nature of my attacks of sickness, and the symptoms of disease which affected me, induced them to recommend my return. Upon my laying their opinions before the brethren in Bombay, they immediately agreed that I should proceed by the earliest opportunity with my children to America, so as to avoid the trying season of the rains. The brethren at Ahmednuggur also gave their consent to my going. Thus, in the mysterious providence of God, am I urged away from the field of labor whither God had sent me. Three of those who entered the field in 1831 rest from their labors, two only remain in the field to tell the heathen of Jesus, while I am tossed on the deep. What afflictions or trials or labors or joys await me, I know not. But the Lord of the harvest will direct me in all things; Oh, for grace to follow wherever he may lead, and to go where he may send me.

Syria and the Holy Land.

JOURNAL OF MR. THOMSON AT JERUSALEM.

THE removal of Mr. Thomson and his family from Beyroot to Jerusalem was repeatedly adverted to in the last volume. In the brief notice of the decease of Mrs. Thomson, given in the last number, reference was made to the rebellion of the mountain tribes against the pasha of Egypt, who now holds the government of Syria, and the exposed situation in which Mrs. T. had previously been placed, the rebellion having extended to Jerusalem, and Mr. T. being absent at Jaffa, whence he was unable to return, on account of the hostile troops which rendered the mountains impassable. The following journal of Mr. Thomson narrates the events of this distressing period, beginning with his departure from Jerusalem for Jaffa.

Journey from Jerusalem to Jaffa.

Jerusalem, May 19, 1834. Having left my goods in Jaffa when I brought up my family to this place, I engaged mules to-day to go down for them. But a rumor is afloat that the Fellahheen mountaineers have rebelled against the pasha, and no persuasions would induce the muleteers to set out.

20. Started early this morning without our muleteers, and on our road down the mountains met many Fellahheens, armed and equipped for war. About noon stopped at a well under a small village to take some refreshment. I asked one of the Fellahs who came down to us, if he was shooting birds? With a bitter smile, he said, my birds are in Jaffa, and my lead is for the pasha. As they began to gather around us, all armed, and looked rather suspicious, we thought it best to be away.

The cause of this disturbance is an order from the pasha to take every fifth man to be a soldier, at which the mountaineers are greatly enraged. Those we saw swore by their prophet that they never would submit to be made "*nezzam*," the name of the Egyptian troops. Their greatest objections are ridiculous enough, but strikingly characterize the feelings of the people. The pasha shaves off their long beards and puts on the Nezzam dress, very much like the Frank; which two things are an abomination in the eyes of these people. One

poor woman complained bitterly that the pasha "made them all become young again." Without any interruption we reached Ramla about five o'clock, and were very hospitably entertained by our consular agent, signor Abood. In the evening many respectable persons called in to see us, and talk, smoke, and sip hot coffee. Contrary to their usual vociferation, they conversed in a low suppressed tone of voice, predicting robbery and war.

Jaffa, 21. Left Ramla at two o'clock this morning, and reached this place just as the sun was above the mountains of Judah. Ibrahim and his suit are still here, and evil tidings, like Job's messengers, pour in from every part of the mountains. Put all things in readiness to set out early to-morrow on my return.

22. The son of our consul came down from Ramla, bringing his father's camels to transport my baggage to Jerusalem. He confirmed the report of yesterday, and on our way to Ramla we met several travellers who started from Jaffa yesterday, but could not get up the mountains, and were now returning in great terror. A little farther on, an express passed us, bearing news to the pasha. I was greatly struck with his appearance. He sat erect and firm as a statue on its pedestal. His countenance was fixed and steady, and every muscle and joint was screwed down tight. With a firm grasp, he held his cocked musket, at arms length, and parallel with the horizon; and dashing his heavy stirrup irons into the bleeding sides of his swift Arabian, he flew over the ground like an eagle hasting to seize its prey. When we arrived in Ramla, I learned that the Fellahheens, at the village where we stopped as we came from Jerusalem, had attacked a body of the pasha's cavalry, killed the emeer Ali (commander), and many others, and drove the rest down the mountains.

The Fellahs resemble the American Indians in their complexion, dress, and lawless habits; and are more terrible to the timorous inhabitants of the plain, than the red men ever were to New England or Kentucky. It will be impossible to return to Jerusalem until they are subdued, as they have possession of all the passes up the mountains. This is a severe disappointment, and will be more distressing to my family than it is to myself, as very exaggerated reports will no doubt reach them. But

it is the will of the Lord, and let that will be done.

Schools at Ramla and Gaza—Condition of Females.

Ramla embraces a very considerable Greek population, and I made an arrangement this evening to supply their school with about two hundred books of different sizes. The school is large, and the children will not only read the books themselves, but carry them home, and thus introduce them into every respectable Greek family in the place. May the good seed thus sown among the people take deep root in their hearts, and bring forth fruit an hundred fold, to the glory of God. Our consul, who is perhaps the wealthiest Christian in the place, offered of his own accord to be our agent to receive and distribute the books. I gave books to his family on my way down, with which they were much pleased, exhibiting them and reading portions of them to all their numerous visitors. The consul's eldest son, an interesting man with a rising family, was particularly pleased with "Prayers for every day in the week," and repeatedly declared his intention to read them every day. May he learn to pray with a humble and contrite heart, and to worship in spirit and in truth. I have also become acquainted with the Russian consul for Gaza, who is equally pleased with the books, and requested a supply for the school in Gaza. According to his account, the Christians are more numerous in Gaza than I had expected. But all statistical information derived from natives requires to be corrected by personal investigation; and can never, with safety, be made the basis of missionary operations.

But all these efforts, let it never be forgotten, reach only one half of the community. Not a ray of light penetrates the dark chambers of the harem. There the prince of darkness sits undisturbed in visible obscurity, pouring his poisonous precepts into the tender minds of all the rising race. And here he must be assailed and driven out, if ever his cruel empire over Palestine be broken. So long as he keeps possession of the fountains, he will not be greatly disturbed at our light skirmishing with the streams. The females of these parts are imprisoned with peculiar rigor. I have been many days and nights at our consul's, who is particularly attentive and kind, and yet I have never seen one of the family—not even when Mrs. Thomson was with me. They never

make their appearance in the upper apartments, where their husbands, brothers, and children sit; and if any visitor wishes to leave, some of the men always go before crying out "Terreeuck, terreeuck!" the way, the way! and if I am out with the men, I am obliged to remain until some of them can return with me to halloo the "terreeuck," when all the females run and hide until I have passed upstairs. Poor things, they know nothing! Being unable to read, and forbidden to hear the gentlemen converse or read, they are cut off from every source of information; and although the rich are covered with gold and jewelry, they are as ignorant and foolish as children, in every thing except the simplest arts of common life. Here is a field of female benevolence, which will require the very first order of self-denial, and the highest degree of that greatest of graces which hopeth all things, beareth all things, and never faileth.

Population and Ruins of Ramla.

23. About nine o'clock last night a reinforcement of cavalry arrived from Jaffa, and at mid-night another came in all the pride and pomp of war; and active preparations are being made for the work of death. Nothing new to-day.

Ramla has, at no very distant period, been a much larger place than it is at present. The number of inhabitants is perhaps three thousand, mostly Mussulmans and Greek Christians; and what is more extraordinary, at least one half of the people are blind, either in one or both their eyes; and many of them have eyes so weak that they keep them half closed. I have counted at different times, in mixed companies of old and young, and always found the greater number blind. What can be the cause of the great prevalence of this sore calamity? Perhaps it is owing to its locality. Situated in the centre of the vast plain or valley of Sharon, Ramla is excessively hot, and the reflection of the sun from the white sand is very painful to the eyes.

Spent an hour in examining some ancient remains a little to the west of the village. A small square of about two or three acres is inclosed by an old wall. Within this inclosure are three vast subterraneous apartments, resembling cisterns. The one on the south side is about one hundred and fifty feet long and forty wide, and twenty-five deep, and the vault is sustained by nine square columns. The one on the west side is

about seventy feet square, and twenty-five deep, with a double row of columns to support the vault. The other one I did not enter, but was informed that it was like the one on the south. You descend into them by a winding stairway, and the floor and the walls have been stuccoed with a hard preparation used in making aqueducts and cisterns. The whole of the south end of the arch and half of the east had been once furnished with a double row of beautiful arches exactly resembling the interior of a khan, or caravansera, and probably used for the same purpose. In the centre of the northern wall rises a square tower, which is seen at a great distance from Ramla. It is twenty-five feet square at the base and rises one hundred feet with very little alterations in its dimensions; and from this elevation there once rose a round column, like a Turkish minaret, a part of which still remains. The ascent is by a steep winding stairway in the inside, and is very fatiguing, but the prospect from the top well repays your toil.

The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain tops, the weary husbandman returns from his labor, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation until the stars looked out from the sky, and the cool breezes of evening began to shed soft dews on the feverish land. What a paradise was here when Solomon reigned in Jerusalem and sang of the "roses of Sharon!" And what a little heaven upon earth will be here again, when He that is "greater than Solomon" shall sit on the throne of David his father; for "in his days shall the *righteous flourish*, and abundance of *peace* so long as the moon endureth." "*The mountains shall bring peace* (instead of war) to the people, and the little hills by righteousness."

"Fly swifter round ye wheels of time
And bring the promised day."

24. Reports from the seat of war become more alarming. The whole of the mountains, from Nablos to Hebron, are in commotion. The governor of Jerusalem has fled; and his father, who was governor last year, and displaced, is at the head of the rebels. It is confidently asserted that the city has been taken and

plundered; and although I do not believe it, I cannot quiet all apprehensions. The consul and his family are incessantly urging me to return to Jaffa. They have packed up their gold and silver and most valuable articles to send off to-night, and intend to flee themselves as soon as they can. I do not think, however, that the rebels will venture so far down into the plain; their strength consists in their rocks, more valuable to them than the woods to the Indians. The troops that passed through the other night have returned without accomplishing any thing.

Visited the school to-day and heard some of the scholars read. They are taught by an elderly man, a captain from Egypt, who received us kindly. The school is supplied with a few prayer books by the Greek convent; and the children learn to chant them with great rapidity. They do not understand what they read, and hurry over pauses, sense, and verses as long as they can hold their breath; and he who can utter the greatest number of words without stopping is the best reader. The place where the school is held is, or has been very lately, a stable, and there are no seats of any kind for the children. If a suitable room could be found and decently fitted up, I should be very glad to place a good teacher in it and assist in his support; but it would be a waste of means to bestow much on such a school.

The extracts from the journal which follow next in order will be omitted in this number, to make room for that part which relates to the death of Mrs. Thomson.

[To be continued.]

OBITUARY NOTICE OF MRS. THOMSON.

AFTER the disturbances adverted to in the foregoing article had so far subsided that the mountains had become passable, Mr. Thomson returned to Jerusalem. The great anxiety and exposure, and the distressing occurrences which preceded and probably brought on the sickness of Mrs. Thomson, are narrated by herself in a letter addressed to her sister in this country.

July 11, 1834. Came up by night, and met with no disturbance from any body, although robberies are innumerable, and two villages were broken up by Bedween in sight of us the same day that we came up. Nothing interrupted the lonely solitude and silence of night but the chirping of the grasshopper and the cricket in the

mountain bushes. We arrived in safety, but oh what horror, what faintness seized my heart, when I came in sight of our house, and saw that part which Mrs. Thomson and I occupied, all torn to pieces by the cannon of the castle. But I must now go back and relate what took place in Jerusalem after I left, which I shall do mainly in the language of Mrs. Thomson in a letter to her sister.

Jerusalem, May 30th, 1834.

The last Sabbath, my dear sister, was one never to be forgotten by myself and hundreds in this afflicted city. My husband had nearly a week previous gone to Jaffa for the purpose of bringing up our things. [After a few sentences mentioning the rebellion and its causes, the letter proceeds.] They marched towards Jerusalem, but the soldiers dare not leave the city to oppose them, for there is treachery within the walls; and they feared, with too much reason, that the gate would be shut upon them, if they should sally forth. We were not greatly alarmed, however, until on rising on Sabbath morning, we received the assurance that we were literally in a besieged city. We are within a few rods of the tower or castle; and I saw, for the first time in my life, the cannon brought out to be mounted upon the walls, accompanied with other preparations for carrying on the work of death. I need not describe my feelings; you will better imagine them. We are staying in the house of the kind Mr. Nicolayson, from whom and his lady we receive every possible kindness. At eleven o'clock our two little families convened for reading the Scriptures and prayer. Mr. Nicolayson's selections all had a bearing upon our present circumstances, and were eminently calculated to inspire confidence in God. As he read some of our Savior's last conversations with his disciples, it seemed almost as if we were realizing the same scenes, and felt every word applicable to ourselves. Still we were yet ignorant to what extent we were soon to be called to possess our souls in patience.

When our worship closed, my babe was brought to be nursed, and I had scarcely taken him, before the house above and around began to shake violently. "*What is this?*" said Mrs. Nicolayson in consternation. Instantly the truth flashed upon my mind—I exclaimed an *earthquake*; and rushed out of the room, knowing that the open air was more safe than a falling house. I descended the stairs amid a shower of dust

and stones, a large one being precipitated from the top of the wall, narrowly escaped crushing little William's head. Everlasting gratitude to God for his preserving goodness. On gaining the garden I felt somewhat relieved; but, my dear sister, it was an awful sight to see the high stone walls of our garden shivering like leaves in a tempest, a part giving away, and all threatening to share the same fate—the house shaking as if it would every moment fall prostrate, and the very earth trembling beneath your feet as if no longer able to support its surface. What power but the Almighty can succor in such awful circumstances? To whom can we fly but to Him who holds all nature in his hands. To him and the blood of atonement that speaks pardon and peace, I did in these terrific scenes endeavor to look—yes, to cast myself upon the mercy of God in Christ, and await with resignation the termination of those unlooked for calamities. In a few minutes the streets were filled with the weeping, lamentation, and woe of afflicted multitudes who had fled from houses that threatened to bury them beneath their ruins. Several families—all Jews, came to take a shelter in our large garden; and it was truly afflicting to see these bigoted descendants of Abraham coming for protection in the hour of danger to the house of a *Christian*, really appearing to derive comfort from our composure and confidence that God would protect us.

The shocks continued through the afternoon and night; also on Monday and the night following, but not so violent as the first. It is predicted by the Latin monks that on to-morrow—the seventh day since the first—will be the most tremendous shock yet experienced. But poor mortals they know not what will be on the morrow. We must acknowledge, however, that present appearances rather threaten a return. * * * * I was obliged by another shock, though slight, to throw down my pen, seize my infant, and run out of the house, just as I had written the word "return." The weather is exceedingly hot and sultry. The thermometer stands at 90 in the shade and 114 in the sun, and yet it is but the last of May.* In addition to this there is an uncommon dryness in the air. Book

* May is the hot month in Jerusalem. During the whole of June, July, and so much of August as is past, the thermometer stood at 70 in the morning and only from four to six degrees higher at noon. It is almost too cool to wear summer clothes. The heat in May arises from the prevalence of southeast winds. We have strong northwest winds during the other months.

covers, and even furniture are warped in the shade, as if exposed to the fire. Even before the middle of the month the heat and lassitude produced by the air, equalled that at Beyroot in August. What will be the termination of this season our Heavenly Father only knows. Circumstances more appalling than those in which we are now placed I had hardly ever imagined. I hesitate, dear sister, to describe them. I have no wish to excite your sympathy at the expense of your feelings. But before this reaches you, all these troubles may have been caused to subside through the good providence of Him who has all events under his control, and can easily say "Peace be still," both to the warring elements of nature and the turbulence and commotions of man. Or, should he in infinite wisdom determine otherwise, we may be at rest, where wars and rumors of wars shall never reach us more.

Owing to the continued tremblings and quakings of the earth we thought it prudent to sleep in the garden. But here a new danger met us. The engagements between the soldiers on the walls and the peasantry without were carried on principally at night, on account of the heat of the day. The Fellahs got possession of a small convent without the city, which enabled them to aim at the soldiers, and though they had no cannon, yet we were so near the castle that the balls from their muskets whizzed over our heads and around us in every direction. We lay thus for three or four nights, and then concluded that it was better to fall into the hands of the Lord than into the hands of men, and so returned into our partially dilapidated house. Perhaps you would not call it *partially dilapidated*, were you to see the fissures in the walls and terraces, the half fallen ceilings, settled floors, and other marks that tell of ruin and threaten to make it a mass of rubbish. It is said that all the upper part of the house must be taken down and rebuilt before it can be inhabited. Through the mercy of God we are not yet left houseless. I and my little family have a small open room, or house in the garden, but of so antique a date that it would require no very bad shaking to bring its rotten stone arches down upon our heads. Mr. Nicolayson's family find shelter in some lower rooms formerly used for lumber. Imagine us lying down at night with more than a mere possibility that our beds might be our tomb, endeavoring, but often without success, to compose ourselves to rest amid the firing of musketry and the roar

of cannon. Oh how different are our feelings (or mine at least) in committing ourselves to God for protection under so many appalling circumstances, from what they were when I used the *form* with my lips in my own peaceful country, and lay down to rest in my own quiet room. Withdrawn from all earthly props, and in a situation where, were they near me, they would be of little avail, I can do nothing but go direct to God; and find peace only in committing myself and all that is dear to me into his care. The promises of his word never before appeared so precious. Surely sanctified afflictions give a life and power to the blessed promises of the Bible, endear the Savior, and draw us near to God, far beyond whatever prosperity can realize. Oh how trifling now appear many, *many* things to which I once attached importance. Even *all* that earth calls good or great dwindles into nothing, when we encounter the horrors of war, earthquake, and scarcity, if not famine. These things too bring the reality of eternity near.

[After the description of the causes of partial famine in the city, the letter proceeds.] Had not our dear missionary friends been most providentially supplied with stores, out of which they hospitably entertained us, I know not what we should have done in this emergency. You will think me selfish, perhaps, in dwelling so much on our own affairs, and saying little or nothing about the state of the city, the war, and the suffering of others. The truth is, we know nothing, and are obliged to sit in our houses day after day, in the most painful suspense. Rumors and conjectures, some of them frightful enough, we have indeed heard; but we question the truth of all. We are troubled, however, with but very few visitors. The disloyalty or disaffection to the pasha is so universal among the Mussulmans, that they are said to be all quarantined in their houses. One thing is certain, that those who used to visit us come in no more; the streets are silent and deserted, patrolled only by a vigilant soldiery. Thus are fears without and fears within. It is said, and I believe this story at least, that several communications have passed between the Fellah-keen and the Turkish citizens. Some of these have been intercepted. One of the instances is so singular I must detail it.

Although no one has been allowed to pass and repass for secular purposes, the rites of burial have been respected by both parties. At the commencement of the siege, a week ago this day, a

Turkish woman, veiled as is the custom, presented herself at the gate, requesting permission to go out. Her stature or something else excited suspicion. She was stopped to answer farther inquiries. "Who are you? Why do you wish to leave the city?" etc. She replied, that she had just lost her husband, and wished to go to his grave and weep there, (a universal practice in this country.) Not liking her voice the soldiers unveiled the *lady*, when behold a portly man stood before them. He was searched and letters found to this effect—That if the Fellahs would advance and attack the city, the soldiers would no doubt sally out to attack them, when the Mussulmans within would rise and take the place. This determined the soldiers to remain within, and act only on the defensive until they should receive aid from the pasha. Why this aid does not arrive is matter of great surprise—why even the pasha does not come in person. He left Jerusalem but recently, and has been in Jaffa ever since, which is within eleven hours of common travelling. It is two weeks since the rebellion commenced, and one since we have been closely besieged. It is said by some that the troops he has sent have been cut off; by others that he is in person within a few hours of the city with a large reinforcement; others again say that he dare not withdraw his power from Jaffa, Acre, etc., for fear of a similar rising in those places; but that he must wait until troops arrive from Alexandria. Now whether we are to undergo a regular siege, and be finally given up to the insults and ravages of a lawless multitude, or whether the approach of disciplined troops shall compel the rebels to return quietly to their houses and leave us once more in peace, is known only to our Heavenly Father. If my dear husband were only with us, or could we hear from him, be assured of his safety, and he of ours—but peace be still. The Almighty has in these trying scenes been better to us than our fears, and infinitely better than our deserts. "Therefore my soul trust thou only in God."

June 11. Several days, my sister, have elapsed since the close of my last letter. Many of them were days of such awful interest that I could neither command opportunity nor composure sufficient to describe the appalling scenes around me. Even after the danger had in some measure subsided, I could not recall the past but with feelings of such horror, that for the sake of my dear babe, whose health is much affected by mine,

I have felt it to be duty to keep my mind as calm as possible. In this endeavor I have been mercifully assisted with strength from above. I called upon God in my trouble. He heard my prayer and strengthened me with strength from on high.

But to keep you no longer in suspense. The evening I concluded the inclosed letter was Saturday, May 31; at sunset Mr. Nicolayson ascended the terrace to ascertain the state of matters, and returned with the assurance that the walls were manned as usual, the gates closed and the soldiers at their posts. We retired to rest; and as the weather had become cool, we hoped to enjoy a good night's rest; but about midnight I was awaked by a loud discharge of fire-arms; and the balls whistled around us in such a manner that I was sure the engagement was within the walls.

I hastily awoke Mr. Nicolayson; we all dressed as soon as possible, taking care not to awake the children. The narrow street that passed our front door led directly to houses occupied by soldiers. Mr. Nicolayson went there to listen, and found the soldiers removing their effects into the castle with the utmost expedition. That which we had anticipated and feared, was now but too certain; that the city was betrayed, and we were at the mercy of a lawless and ferocious multitude. The gates of the castle closed—morning dawned—the morning sacred to Him who came to bring peace and good will to man—the day also (June 1st) on which you with many of your beloved friends were to commemorate the love of our Redeemer. Under what different circumstances was your sister to spend its hours. After the retiring of the soldiers we were not left long in suspense. The awful silence was broken by the shouts of the Fellahs, the firing of musketry, etc., while from the streets were heard the breaking open of doors and the running of men to and fro. To add to our distress, our servant, who had been on the terrace rushed into the room pale with terror, exclaiming that the Fellahs were murdering the people and plundering the city. Can you imagine, my dear sister, our feelings at that awful moment. What earthly possession or connection could now avail. Whither could we fly for refuge, but to Him who said, "Call upon me in the day of trouble, and I will answer thee." We did call upon him; and sought him not in vain. Mr. Nicolayson read the Scriptures, and oh how rich and appropriate seemed every line, especially our Lord's last conversa-

tion and prayer recorded in John, and many of the Psalms composed ages ago in this very vicinity, and under similar circumstances. Indeed so applicable were they to our situation, that they seemed written expressly to quiet our fears and strengthen our confidence in God. If our hearts did not deceive us, we did not so much dread death. Oh no, I longed to leave a world of so much wickedness, cruelty, and sorrow, and enter one where all is love and purity and peace. I endeavored to look to the Redeemer, trusted through his righteousness to be made meet for the inheritance of the saints in light and glory. But nature—weak, terrified nature, shrunk from the possibility of personal violation, and the terrors of a violent death. My infant too—my heart sickened when I looked at him. His smiles and caresses went to my very soul, and I was obliged to resign him to the care of others.

During the day the soldiers made a sally from the castle and drove the Fellahs into the lower part of the city; and although they again retired and shut themselves in, they kept up a constant firing upon the rebels. Our house being near the castle, we spent Monday and Tuesday unmolested, listening, however, to the breaking open of doors all around us. On Wednesday, while at breakfast, we heard them in the other part of the house we occupied, in one room of which was Mr. Nicolayson's library, together with several of our articles. After a few hours Mr. Nicolayson ventured over, determined to secure at least some of his most valuable papers, and if possible bring away a chest of ours. He found the room broken open and nearly all his papers gone. All our articles left in that part of the house were gone also, except the iron bedstead, which, as they could not carry it away, they had broken to pieces. Mr. Nicolayson loaded himself with what he most valued and was returning, when he was called upon by these armed Fellahs from below and ordered to stop. Assuming as much confidence as he could, he demanded what they wanted? "To butcher them all," was the reply. All who? he asked. "Only the nezzam," (soldiers) they said; at the same time assuring him that they intended no harm to the citizens, and charging the robbery upon some fellows who had broken in, in the morning. Though from several circumstances there was no doubt but that they were the perpetrators, and had the things at that time concealed below. We were

in their power, however, and prudence forbade us to press the point. They then requested permission to go over the house. Their first object was to see if we had arms, ammunition, etc., and the other to ascertain whether the walls would stand the cannon of the castle, that they might make our house their fort. Being satisfied on this subject, they dug port holes through the walls, and next morning began to fire upon the men in the castle. This was quickly returned by the soldiers with cannon and small arms. And now, dear sister, conceive our situation. Exposed to the cannon of the castle before us, which was tearing to pieces our house already greatly shattered by the earthquake, while the whole house and garden was filled with a lawless multitude of angry Fellahs. Parties were constantly bringing in their booty to our garden, giving fearful index of the work of plunder going on in the city.

Mr. Nicolayson obtained permission to remove his library below, but found to his great regret, that many of his most valuable books were gone, many sets broken, and many wantonly cut up for wadding for their guns. His valuable maps and engravings were all ruined. Being very much annoyed by continual demands, Mr. Nicolayson judged it best to hire a guard, and finally obtained ten who engaged, for a dollar a day each, to protect the house. They did their duty pretty well. One furious Fella rushed into the part where we were, and immediately drew his sword and would have laid the poor dog dead at his feet, but for the entreaty of Mr. Nicolayson. He then seized our servant by the collar and was going to run him through, on pretence of his being nezzam. Being assured that he was an Englishman, and our servant, he let him go, and then left the house, taking with him such of my clothes as he fancied. All this day and night and greater part of the next day, we were literally in the very din of war. We all stowed ourselves in a small lower room, where the walls were very thick, and heard the cannon balls whistle over us and around us. One large ball entered the dome of the little room in the garden where I slept, tore a large hole through, scattering the rocks and mortar all over the place where I and the babe used to lay. At every discharge of the cannon from the castle, the Fellahs in the house would set up a prodigious shout of defiance; and at stated periods they made signals to each other all over the city. I cannot tell you how this un-

earthly sound fell upon my ears. It was neither a yell, a shriek, or a shout, but a compound of all; and being prolonged while the voice could sustain it, was unutterably terrific.

By Friday morning our guard had become so exorbitant in their demands, that we felt assured, that, unless relief should soon arrive, our purses at least would no longer be in our own power. About noon, however, their tone altered, and we observed that the numbers were decreasing in the garden. At four o'clock Mr. Nicolayson heard some one say very hurriedly, * * * *

Here the letter stops abruptly, and I will endeavor to continue the narrative. The sentence should be finished I believe thus—"say very hurriedly, "They are coming, flee as soon as you can."—Mr. Nicolayson went into the garden and found not a single Fellah, and in a short time the pasha with all his army entered the city.

From this time they had no more difficulty. The pasha had several battles with the Fellahs, in all of which he was decidedly victorious, except the last, when he received a severe repulse, and many of his men were cut to pieces. Negotiations for peace were then commenced, and in a few days peace was ratified on terms, I suppose neither party intended to observe. The Fellahs made no secret of their intention to break it, as soon as they were all collected from the different forts of the mountains. In the mean time, Mohammed Ali arrived in Jaffa, and sent for Ibrahim, the pasha; and he, leaving about half his army to guard Jerusalem, set out by night and came down the mountains before the Fellahs were aware that he had gone.

The whole month of June was cool and delightful, and Mrs. Thomson enjoyed excellent health until about the close of it, when she had a bilious attack. This, however, soon yielded to the ordinary remedies, and she again enjoyed tolerable health for some time.

When I reached home, as stated in my journal 11th July, my joy was immediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia, which had been suffered to go on unchecked five days. Her whole system sympathised deeply with the eyes, and she was in a high inflammatory fever. I immediately applied the best remedies within my reach, and removed her to a better room in the house. On Sabbath, 13th, Mrs. Nicolayson was attacked with a fever. All the children were sick with

the ophthalmia; and Miria, (a daughter of Jacob Aga, formerly Armenian patriarch,) whom we brought with us from Beyroot, at the request of her parents, to be educated as a teacher, was blind. On Monday Mrs. Thomson became blind, and during the night the pain became so intense, and so connected with the head, that she consented to be bled. I ought to remark that her pulse from the first had alarmed me greatly. It was very obscure, deep seated in the arm, and so indistinct as not to be counted. It resembled more a swift running stream than a well defined pulse. The bleeding did not relieve the head, and the same frightful action of the heart continued. I frequently laid my ear over her heart, and always with terror. It seemed as if in the hurry, contractions were imperfect, two or three appearing to run together, producing a sound like gurgitation.

On Tuesday night I was severely attacked with the cholera morbus. All were very much alarmed; but about daylight God put a stop to the disease. Though much prostrated I recovered rapidly. Mrs. Nicolayson is very sick to-day. Ophthalmia very troublesome with the children. Mr. Nicolayson as well as myself nearly exhausted by incessant watching. Mrs. Thomson's head becoming very painful, we bled her again, which immediately and entirely removed the pain, both from the eyes and head. This time also it restored the pulse to something like what it ought to be. But alas! to my consternation I discovered that, although the entire cause of previous complaint was removed, the work of desolation did not appear in the least retarded. Some unseen but mighty hand was still rapidly dissolving her earthly tabernacle. I knew that it was only that she might take possession of her heavenly mansion, yet every stroke in the sad work of demolition made my stricken heart quake like a leaf.

Thursday, 16th, Mrs. Thomson spent a restless night. The case which had before appeared a plain one, now became, to me, utterly mysterious. I knew not what was the matter, and I knew not what to do. The action of the heart was still very distressing, and I endeavored merely to allay the violence of such symptoms as appeared. On Friday evening we heard of an Italian physician among the troops, whom we sent for, and who came the next morning. But he did not pretend to understand the case and recommended no new course of treatment.

My dear wife, at an early stage of her disease, was convinced that she would not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave the most consoling assurance, that for a considerable time before her sickness she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Savior, than ever before. Sometimes she remarked, that, owing to her great bodily sufferings, it was difficult to compose her thoughts to meditation and prayer, and that her faith appeared at times very weak; but she was always distinct, clear, and decisive in declaring her confidence in her Savior. The blood of atonement was her only hope; and she repeatedly remarked that it was a ground of hope, that would not, and did not fail in the hour of death. We spent much of Sabbath night, the 26th, in this kind of conversation, and in prayer. She also gave directions with regard to some small temporal affairs; left messages for her near friends; spoke of the dear babe with visible emotion, but was enabled to resign him to "Him who gave." She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem; but the Lord knew best, and to his will she cheerfully submitted. I was astonished at the composure with which she was enabled to make all these arrangements preparatory to her upward and everlasting flight. Being somewhat exhausted she fell into a quiet sleep, and awoke in the morning with all her symptoms greatly mitigated—her pulse nearly natural, the heat abated, accompanied with a sensation of general comfort.

At one o'clock she was seized with an alarming chill, which yielded to applications and passed off with an irregular fever. Our friends were much encouraged, but I was sure that she could not survive another such attack, and therefore directed all my efforts to prevent its return, and succeeded through that day and till noon of Tuesday. During the morning of the latter day she was uncommonly well and strong. About one o'clock I was sent for to dinner. She assured me she had no tendency to chill whatever, and leaving Miria alone with her, I went below. On returning, in about five minutes, I noticed a change indicating the return of the chill. She thought not, but I immediately used

every effort to prevent it, but without avail. It came on violently, and in half an hour her reason, for the first time, became disturbed, and my fears became a painful certainty that the hour of her departure was at hand. I called Mr. Nicolayson, and he and I labored to restore circulation in the extremities; but all our efforts were utterly powerless. For several hours she suffered greatly. I continued to repeat to her those texts of Scripture which I knew afforded her particular comfort; and at times she appeared for a moment to recollect, and would reply, "Oh yes, it is so, it is so," or words to that effect. Once, in a moment of comparative quiet, I asked her if she remembered Sabbath night; and whether she felt now as she did then? She seemed to recall the scene and said, "Yes, I remember it, and my feelings are the same." She knew me to the very last moment, and the only connected sentence which she spoke after her situation became manifest, was just before she died. Looking me steadfastly in the face she said, "Native, native, native land—you remember when we travelled west, that wild young man and his wife who came on board the boat, and he talked with him a great deal, and he became very serious. Oh I thought it was such an opportunity." This she repeated several times. "It was such an opportunity, and he left us much impressed." The next word was on some other subject. After this she requested to be laid upon her side. We then kneeled down and commended her departing spirit to God. And just as the sun set, she silently fell asleep in Jesus without a struggle or a groan. Her last end was perfect peace.

When she ceased to breathe I gently closed her eyes, prepared the body for the burial, and then sat down and watched by the dear remains until the day dawned.

We were very apprehensive that we should not be allowed to bury in any of the grave-yards, but God prepared the way for us. The Greek bishop not only gave permission, but took the whole charge of preparing the grave himself. Those who know what difficulty has generally been experienced on this subject in these countries, will not fail to notice the good providence of God in this. When all was ready we read and talked of that day when that which was now sown in corruption should be raised in incorruption—"dishonor" should be changed to "glory"—"weakness" "raised in power"—when this "natural body"

should become "spiritual," like unto Christ's glorified body.

Strangers carried her to the grave, followed by myself, Mr. Nicolayson, Elias, a Christian brother, and two or three others, the only Franks in the place. Her sleeping dust awaits in hope the joyful morning of the resurrection, on the top of Zion, near the sepulchre of David, and by the grave of Dr. Dalton, an English missionary and former husband of Mrs. Nicolayson:

I have been in the "strait" which Paul mentions; nevertheless, if to "abide in the flesh be more needful," I trust the grace of God will enable me cheerfully to wait all the days of my appointed time, till my change come.—The Lord has put out the light in my dwelling, laid my earthly hopes in the dust, and written my dear little babe motherless in a strange land. But it is the Lord that has done it—the same Lord who eighteen hundred years ago shed his blood in this very place to redeem our souls from death; and I have no doubt that the same love has directed all these affliction dispensations.

The remaining portions of Mr. Thomson's journal will be given in the next number.

Constantinople.

EXTRACTS FROM A LETTER OF MR. DWIGHT, DATED JULY 17TH, 1834.

Statement respecting his Labors.

My time has been divided between studying languages—the preparation of books—teaching—and intercourse with the people.

1. *Studies.*—I have been pursuing the study of the Armenian as heretofore, and although I can see that I have made some advances, yet I can as yet talk in it only with a stammering tongue. I do not regret, however, having undertaken the acquisition of this language; for besides its utility, as to the preparation of books and the establishment of schools for the Armenians, I find that it gives me a degree of influence among this people, and they are exceedingly interested to know that I can read and speak in their own proper tongue. It is quite a new thing to them for a Frank to learn the Armenian. Multitudes of Franks study and speak the Turkish, but so far as I know, I am the only Frank in all Constantinople who has undertaken to learn the Armenian. This language is gener-

ally considered by Europeans as outlandish and barbarous in the extreme, and as it is not necessary for the purpose of trade—the Turkish being a common language with all classes—no one is induced to learn it, and in the literary and philological world it is quite heterodox to mention the Armenian as worthy of any attention. It is not, however, devoid of beauties, and if the native Armenian literature is meagre, it is owing to the circumstances of the people for centuries past. The language itself in its pure original state, is rich and copious, full of terms, and adapted to almost every species of writing.

In addition to the Armenian I have also devoted a part of my time to the Turkish—a language that every missionary in Turkey ought to acquire—so far at least as conversation is concerned.

2. *Preparation of books.*—I have made considerable progress in the completion of a geography, designed both for the Turks and for the Armenians. That part which relates to the Turkish empire in Europe and Asia—which of course is more full than the rest, has been for some time completed and translated into both the above named languages, as well as into Greek. As it was necessary for the Armenians that the description of the ancient country of Armenia should be considerably extended, I have engaged Peshdimaljean, the learned Principal of the Armenian college here, to prepare that part, and I presume he will execute the task to our satisfaction.

I have also commenced the translation of the "Child's Book on the Soul" into modern Armenian, and as the people here are all children in intellect, I think this work will be admirably adapted to their wants. It is plain and simple, containing at the same time many solemn and weighty truths, which are calculated to make wise unto salvation. I have, in addition, just been revising and preparing for the press, a translation of Murray's abridged grammar, to help the Armenians in the study of the English. The translation was made by Mr. Oscean, and we regard this as a very important book, as the number of Armenians who wish to learn the English language is constantly increasing, and there are very many reasons why we should encourage such a desire.

Our Lancasterian cards in Armenian have been for some time ready for the press, and we are only waiting for the suitable type, which Mr. Hallock is now preparing very much to our satisfaction.

I would mention in the connection, that I have just completed a globe, the names being written in the Armenian character.

3. *Teaching.*—I have had no regular school, but I devote a part of each day to giving lessons in English to a few Armenian youth, and I presume that the number of my scholars in this department will be increased, so that eventually we may have a more regularly organized school for young men, in which other branches besides the English may be introduced. Mrs. Dwight has had an English infant school, in our own house, on a small scale, as the number of English children here is few and our apparatus for such a school quite limited. This school is now suspended, as it must usually be in summer, in consequence of hot weather, etc.

4. *Intercourse with the people.*—Although our chief efforts are in the department of schools, yet we find our acquaintance with the people continually extending, and we feel it to be a serious inquiry how we can best use the influence which God, in his good providence, is giving us over them. And this inquiry becomes still more important, as we find here and there an individual who seems to be sincerely seeking to know what is the truth. A few—a very few—two or three at most, as far as our knowledge goes, have, we trust been led to the great fountain of truth, and not only have changed their opinions, but have had their hearts washed by the washing of regeneration and the renewing of the Holy Ghost. We bless God for these first fruits, and we feel encouraged to ask for, and expect still larger blessings. One of these individuals is now with me, residing in my family, and his influence is very important among the Armenians of his age in Constantinople. We are frequently visited by some of them, and I trust that many of them will be led in the right way.

In reviewing what I have now said, I see alas! only my own deficiencies. A hundred things occur to me that I might have done, which I have not done, and I feel constrained to get down upon my knees before God, and acknowledge my infinite unworthiness to be placed in such a field as this. Something indeed has been effected here. In fact, when I look back upon the position of things here four years ago, when I first came to Constantinople with Mr. Smith, I can see that great and important advances have been made. But it is all of God and to him be all the glory.

I think that we have true and substantial ground for encouragement here: first from the promises of God, which are always the same—as unchangeable as his character; and next from the indications of his providence. You must—you do pray for us, and I trust many other Christians in America pray for us. Let those churches that are distinguished in the mercy of God by the special outpouring of the Holy Spirit think what a rich blessing it would be to Constantinople, and to all this part of the world, if we could be visited by the same gracious influences; and while they have the spirit of prayer for themselves, let them remember their brethren abroad, whose hands are feeble and whose faith is weak, and whose hope and patience are tried in the midst of men of perverse minds, full of superstition and idolatry.

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

DURING the summer of the year 1833, Mr. Schauffler made a visit to Smyrna, the principal objects of which were to have an interview with the Rev. Mr. Lewis, missionary of the London Jews Society, relative to the best means of introducing Christianity among the Jews, and to secure houses and the other buildings necessary for the mission families and the printing establishment, which were about to be removed from Malta to Smyrna. Some portions of his journal while on this tour will here be given.

Island of Lesbos.

July 11, 1833. All day long I had the ambiguous pleasure of gazing at the beautiful shores of the ancient Lesbos, instead of crowding through the streets of Smyrna. The eastern shores of this island are much more pleasant than the southwest and western shores; and they present a lovely aspect, even now when every blade of grass seems to wither under the deadening influence of misrule and extortion. It is not at all strange that its first settlements go back into the age of fable, and that its inhabitants were famous for poetry, music, and, what is but too often the consequence of high but ungoverned and unsanctified sensibility to that which is beautiful, for epicurian thoughtlessness and indulgence. Science should be the foundation and the framework of a man's character. The arts, its ornaments; but piety its lord, its inmate, its soul. Subjects of science

and of art are given to man to exercise his powers a few minutes until he is fit for a higher existence; until he possesses that knowledge which science seeks, and he sees and enjoys in every sensible object that impression of divine perfection which the arts labor to communicate to them. Let this be forgotten, and science will make us dry, self-sufficient pedants; or the fine arts, thoughtless debauchees, and our very being will lose its significance. The shores are one continued garden, and it needed but little imagination to see the lyre of Orpheus suspended on some branch, shining in the evening sun; or to imagine Sappho lonely wandering

—“where the Muses haunt
Clear spring, or shady grove, or sunny hill.”

Villages and farms peeped out of the thick shady trees, as though they were curious to observe the passing vessels; and the whole was a scene various in character and interest, and in associations melancholy smiling, like a rose with a malicious worm at the root—like a youth upon whose beautiful form and strong limbs unmerciful consumption has fastened.

12. In the morning we found ourselves before the city and fortress of Mitylene, or better according to Voss and Melan, and some other critics, Mytilene. It is the same place where Paul touched on his journey to Jerusalem.

Mytilene (Butler has Mitylene still) is a delightful looking place even to this day. Cicero calls it “most noble city in point of climate (natura) situation, and arrangement of buildings,” and its surrounding villages (agri) delightful and fertile; and though it necessarily has now the appearance of a Turkish place, so far as the “arrangement of the building” is concerned, it still bears the orator out in his encomiums. It extends from the shore up the ascent, and is therefore in full view, with all its buildings small and great. Besides the very considerable tax which the pasha pays to the government, and the large and frequent presents he is obliged to make to the higher officers of the court, he builds every year a frigate for the grand signor.

After spending about two months in Smyrna, Mr. Schauffler embarked again on his return to Constantinople.

Character of the Passengers.

Sept. 18. Our expectation was that we should be nearly if not altogether the

only passenger on board. But where shall I find words to describe the scene which the little vessel exhibited, overflowing as it was with people of every possible description. Together with captain and crew there were 72 persons on board, Greeks, Armenians, Turks, white and black Arabs, baptised Jews, a Greek woman, now a Mussulman, among the Turks, Hadjis, i. e. pilgrims who had been to Mecca, soldiers, officers, women, white and black, bond and free. The small, narrow deck we found encompassed with 30 barrels of rum, as we understood afterwards—with boards, and other things, and the whole company tumbling over each other, dragging to and fro their bags and boxes, talking, scolding in divers languages, smoking, singing, laughing, etc. We went down quickly into our cabin, into which no one but ourselves had a right to enter, hoping to bury our sorrow in sleep. But we had hardly taken our respective places, when we found out that the vessel was crawling with vermin.

19. In the morning we found ourselves becalmed, a little beyond the castle which commands the entrance into the port of Smyrna. Now the passengers had taken their places. On the right side of the helm an old Turk with his daughter, and two black female slaves; on the left, in the corner, Hadji Baba, an Arab with his wife, the renegado woman mentioned above; near him another Turk with his wife and child; on the two rows of barrels a mingled assembly of Turks and Christians; in the hold Turkish soldiers; in the large boat Turkish officers; among the sailors a number of Greeks of either sex; right before the door of our cabin, below the deck, an Armenian with his wife, a sick child, and a feeble old woman, probably his mother-in-law. It was not difficult to get into conversation with men with whom we found ourselves so closely crowded together. Hadji Baba had been among the Russians in the late war in Georgia, and knew considerable Russian, and he was not a little delighted to find that there was at least one on board of the vessel with whom he could converse in that language; and he had every now and then to say something to me in Russian. He is the first Mussulman I ever saw, who spoke well of the Russians. Among the absorbing topics which our Turks discussed this day, was a ring in possession of one of the Hadji's, which he said was of such magic power, that if a house or wall ready to tumble down was just

touched with it, it would stand at least an hundred years more. The ring contained a stone into which Arab characters were engraven, purposely mingled and drawn into one another according to the oriental taste. I could not decypher them, nor did the Hadji himself appear to be equal to the task. So much the stronger, of course, was his confidence in the power of the talisman. The Greeks who saw it laughed at him. I thought it would be well if he could touch the Ottoman empire with it, provided the talisman was "probatum." An old Turk begged a cup of coffee of me which I willingly gave him, receiving in return his wishes and prayers for God's favor and blessing upon me. Soon after I had an opportunity to enter into a serious conversation with him and with another Turk, and I found them quite interested in the subject. Nothing indeed is easier than to converse with these men on the perishing nature of earthly things, the sinfulness of man, his duty to love God, and to do his will, and the like; and it is a serious question, whether the way ought not to be prepared for the direct introduction of the gospel, by frequent and serious conversation with them on those subjects which a thoughtful Mussulman has in common with a Christian. A thousand solemn thoughts might thus be communicated to them, and their affections and confidence might be gained; and it would not last a great while before they themselves would propound questions which would bring to light the saving doctrines of the word of God. Thus a Turkish colonel in Smyrna, after a short conversation on other religious topics, propounded to Mr. Brewer and myself the question, How a man could be saved after having sinned? "I am a sinner," for instance, he said, "I have sinned and done many wrong things; how shall I be saved?"

20. We passed along the southwestern shores of Mytilene, with fair wind and fine weather. Towards evening our captain pointed us towards the spot, not very far below Sigri, where the Greeks attacked and burnt the first Turkish man of war, and thus opened their hostilities against the Turks. He was one of that daring party. In the evening we passed Sigri. Among the mingling scenes on the deck of our vessel, to describe all of which a book would be required, one, perhaps, deserves particular mention. A Turkish woman noticed her little boy among the ship's company, and being told that they had given him brandy to drink, she called him with great anxiety,

and inflicted punishment upon him in that same summary way which is so common hereabout. After having received his whipping, the boy pleaded that he drank nothing but water. Incredible of what he said, she smelled his breath, and finding, as it seems, that he had told the truth, she could not help herself, except to smile at her untimely severity, and bid him sit down with her, and not mingle with the strangers again. I could not help wishing, that those cruel fathers and mothers might be present, who, in the midst of Christendom, train their poor ignorant children to the ruinous use of spirituous liquors by precept and example; and that they might learn from this Mussulman woman the laudable lesson of bringing up their offspring in the habits of sobriety and temperance. Here, indeed, it was the effect of superstition; with them it might become the fruit of an enlightened conscience.

21. We had it in view to pass Tenedas on the west; but a strong contrary wind obliged us to enter the channel, and when the evening came we cast anchor at the coast of Troja with the Ida directly east. In the forenoon I spent some time among the Turkish officers in the large boat, and since one of the Haji's was present, I sent for some of my Turkish and Arabic books and tracts, of which some portions were read and conversed upon. Nothing of a very serious nature could be introduced, it is true; but every thought communicated to these men, any approximation to their feelings, any degree of confidence and influence we can obtain with them, seems to be important with their present state of inquiry.

This evening was one of strife and trouble, sufficient to alarm and deject every sensible person on board. First our captain scolded the Turkish soldiers for having opened and spoiled some of the boxes of fruit, belonging to the cargo. The Turks violently denied the charge; but he insisted upon it, and ordered them all out of the hold, where they had thus far been permitted to take shelter. Afterwards the Turks quarrelled among themselves with great fury, and finally the evening was closed by a still more stormy encounter between the Greeks and the Turks, headed on one side by the captain himself, and on the other by the Turkish officers. The occasion of it was this:—A sick Turk and a sick Greek laid claim to the same place for their night's rest. The Greeks evidently intended to show that the time was gone by when the mere word of a Turk was law to them; and the Turks felt it se-

verely, as it seemed mortifying to meet with such fearless opposition and such hard words from those whom they had been in the habit, not long since, of regarding as slaves. I should really have feared serious consequences; but our captain, foreseeing such scenes, had made it a condition to every Turk who wished to come on board of his vessel, to deposit his arms in the cabin, which they all did, the officers themselves not excepted. Our cabin, of course, was lined with swords, pistols, and knives; and I was determined to keep them there, without respect of persons. The matter was at last settled by our captain, who ordered a comfortable place to be fixed for the sick Turk. The noise was great. Those who had already wrapt themselves up in sleep, awoke, rose up, filled their pipes, and went to smoking until the storm subsided.

22. In the morning we came to anchor in a small bay near the fortress of Tenedos. To spend the Sabbath more quietly, Mrs. C. desired to go on shore with her little family. I accompanied her. A Greek family in the town around the fortress took us in. I spent the afternoon alone, in a miserable room, where neither chair nor any other convenience of this kind was visible. Some children before our house played "school," on the Lancasterian system, the largest boy being the monitor, who very domineeringly taught the class how to spell. Last evening a very fine youth from one of the Greek families here, dove for sponges, an occupation by which many in this island support themselves, and was torn and devoured by a fish which they call *kopek*, or dog.

Island of Tenedos.

23. Went on shore again with one of our Hadjis, and with Piedro. Went up to the summit of a mountain which is the highest but one in the island. A small fortification is built upon it, probably to prevent a bombardment of the fortress from this point, in case of hostilities. The view of the island from the summit of the mountain, is very beautiful. A rich valley draws itself down towards the south, and still richer is the one through which we came, and which ends in the bay where we cast anchor. At various distances from the east and north and west, the shores of Troja, Mount Ida, some green spots sown about the sea, the Lagussae, Imbros, and Lemnos are visible. A rich field for the imagination of the classical scholar, if per-

mitted to sit down solitarily, and to roll back gone-by centuries. But if his taste, and his love for antiquity would lead him to do so, his moral sensibilities will pay dear for the indulgence. Disgusted and cast down, he will turn away from the melancholy associations of his truly enchanting, enrapturing prospects, and his eye will seek rather to pierce the veil of futurity, and to solace itself with the pure scene of universal holiness and peace, which we trust will ere long adorn and gladden every hill and valley on earth.

About noon we set sail again and moved over once more to the shore of Troja. Before my departure from Smyrna, Mr. Jetter, one of the Church missionaries, and a native of my native town, had given me a number of Arabic tracts, recently printed at their press in Malta. The perusal and examination of these tracts, I intended to make my business by the way, when evidently I could not expect to do any thing which required stillness, or implied an effort of mind. Among these tracts there was a small geography, and one on astronomy, the only pamphlets not strictly religious. I found them all very much as I wished; nor was I sorry to meet with the two little scientific treatises. Such things often excite attention and wake up an appetite for reading, and conciliate favor, where a religious tract will be wholly without effect. To-day I looked over a tract of considerable size containing all the parables of our Lord, with explanations and a preface. These tracts had excited the curiosity of the Turks in several instances, and often became the occasion of serious remarks. But since these men were unable to read the Arabic, I made no effort to give away what would have been of no possible use to them. In the present instance Hadji Baba took the book out of my hand, and began to read the preface. He had not yet read over half a page, when he began to kiss the book, and put it to his forehead, and with every sign of wonder and delight, he declared it a holy and excellent book. The first one of the Turkish officers on board, who also understood the Arabic, sat by, smiling and listening, and gave signs of approbation and interest. I feared, however, as Hadji Baba was reading on, that ere long some unwelcome religious truth or some doctrinal point, calculated to occasion controversy, would turn up. But I was pleasantly disappointed. All which they read they admired, until at last I left the book in Hadji Baba's hand, and

stepped down into the cabin. While I was below Hadji Baba's delight with his book grew so much, that he suggested to our captain whether I could not be prevailed upon to give it to him. Considering, however, the value of the book, he thought it very improbable that I should be willing to part with it. A lively discussion ensued. Some thought I would give it to him, and get me another one; and some thought I would not. The captain thought I would. "Well," said Hadji Baba, "you speak a word with him in my behalf, captain; perhaps he will listen to you, and leave the book in my hands." "I will," the captain replied. I now went upon deck, and the captain made his speech. I then made Hadji Baba a present of the book. All the Turks about seemed to be much pleased with my munificence, and Hadji Baba returned to his seat, to continue his reading. During the afternoon he read to a number who sat about him to listen, and translated into the Turkish what they could not understand; nor was there any sign of dissent or dissatisfaction observable among Hadji Baba's audience. When they were tired of hearing, and returned to their pipes, he continued reading his book, and even the moonlight he improved, when most of the others were sleeping.

Intercourse with the Officers and Men of the Frigate United States.

On coming up we had noticed an American frigate lying at the strait. It was the "United States." I went on board of her to inquire after the health of our countrymen, whom I was not a little surprised and delighted to find here. Commodore Patterson and his family, and captain Nicholson were on shore. I was received politely by lieutenant Vaill, the commanding officer.

27. Stiff north wind. Capt. Nicholson, from the United States frigate, called on board of our little Gelette, and very kindly inquired how we did, and whether they could do any thing for our comfort. We were invited to take tea with the commodore, and his family. The evening was spent pleasantly, and the contrast between this evening's comfort in the family of commodore Patterson, and our condition since leaving Smyrna was not inconsiderable. Commodore Patterson has his lady and three daughters on board, and two sons who serve as midshipmen.

29. Sabbath. A quarter before ten o'clock in the morning, one of the midshipmen of our frigate brought a line

from captain Nicholson, in which he requested me to attend the divine service on board of the ship between 10 and 11 o'clock. Happy to find, that work was prepared for me, even at this desert place, I made ready with all speed and proceeded to the vessel. The captain permitted me to make use of that plain and simple form of worship, to which I am used, and which I prefer. Commodore Patterson and most of the members of his family, captain Nicholson and all the officers and crew were present—a still, attentive audience. I thought I enjoyed some of the assistance from above, which suffices to make the duty of preaching the gospel a blessing and a privilege under any circumstances whatsoever. Commodore Patterson kindly invited Mrs. C. and myself, to quit our miserable shell of a vessel, and to take passage on board of the United States. This offer was so much the kinder since the frigate was already full, and no spare room any where. Captain Nicholson went so far in his frank and noble hospitality, as to offer me a place in his own cabin. I thankfully accepted the invitation of the commodore.

On account of storms and rough sea, Mr. Schauffler was unable to return with his baggage to the frigate, on the following day.

Oct. 1. Stiff north wind. Seeing no reasonable prospect of getting on board the ship, I made an effort in another direction, and set out in the morning in our little boat, to go on shore. Wind and current took us far down to the point of Settel Bahar, and little was wanting several times to our getting upset. We walked up to Settel Bahar. This is a fortress and town on the lower point of the Thracian Chersonnesus, and is inhabited by Turks only.

I immediately sent for horses. They were ready soon. Never did I see horses as poorly rigged as they were. Large, hard, awkward saddles, ropes for stirrups, and a rope for a bridle. Two men accompanied us on foot. Thus we set out about half past nine o'clock for the castle of the Dardanelles, the place of our destination for the present. There I intended to stop till our consul, who, on my passage down the straits, had kindly invited me to take lodgings with him on my return. Besides the comparative comforts I could expect there, I could hope to mingle sometimes with the Jews.

We rode along, balancing on our horses as well as we could. The pros-

pect was often grand, but always dreary and desolate, not one village, properly speaking, all along the extent through which we passed. Fields immense, full of briars and thorns, stones and rubbish. Is this the fruitful flourishing Chersonesus of Thracia, the apple of contention, the theatre of exploits in ancient times? Desolation reigns over it now. At three o'clock we arrived, but alas, the water rolled down the strait with such power, that no boat dared to set out. On this, the European side, no consul, and in fact no Frank, no Jew, no Greek lives. But what Turk would have been likely to open to us the door of hospitality? Happily for us, the Austrian consul had come over some time since to spend a season on this side of the strait, though desirous to return, and ready with family and baggage for the passage, was detained by the same cause, which prevented my crossing the waters. At his door, therefore, I knocked unceremoniously and introduced myself as a traveller, a German by birth, who had some claim upon his hospitality, at least on the ground of his native country. The consul himself is an Italian, and knows no German. He told me, in a very soldier-like manner, that I might take some corner in his house, if I pleased, but convenience he could not promise. Glad to have a shelter, I had my baggage carried in, and I sat down with the consul to conciliate his feelings still farther, in a train of conversation, such as he was "able to bear." We became friends. In the evening he surprised me with a very good supper, at which I was made acquainted with his family, and during which he took occasion to ascertain who I was. On hearing that I was a minister, he became still more friendly and agreeable; and when I retired to rest, I found a very good bed spread for me. It is not easy for those who have always been comfortable, to imagine how much I enjoyed it, specially when I heard the wind storming about our house, with terrible rage, while I felt myself stored away so comfortably.

2. Early in the morning we were awaked. The wind had gone down and the water became passable. The consul immediately stirred up the whole house, and sent for a large boat, and before I was aware of it, I found myself on the Asiatic side. We proceeded to the store of Mr. Lazzaro, our consul, where we found his son, (he himself being absent,) who took us to his father's house, where I was received with great cordiality. After breakfast, we called on our dragoman, a Jew. After some of the usual

compliments, I took occasion from some Hebrew books that were lying about, to converse on the subject of religion. I read from one of the books, Gen. xlix. 10, and conversed and remarked upon its meaning, in the presence of several Jews. After that, we proceeded to the residence of the pasha of the castles.

3. Dr. B. took breakfast with us, after which we had a season of conversation on popery, Jesuitism, etc., in which I felt deeply interested. The Dr., though nominally a Catholic, made remarks upon these subjects which seemed to be copied from my own profound conviction. Of course we could not help noticing the spiritual nature of true religion, and the entire confinement of the sacred ministerial office to that which is heavenly and divine. A Russian traveller of very fine education is also in town, and to-day took dinner with us. With about equal ease he speaks the Russian, French, Italian, and English. Dr. B. being also present, our conversation could not long remain uninteresting. Speaking of the ultimate causes of the downfall of the Turkish empire, I maintained that it was to be sought, not in the want of information, but in a demoralizing religion, which corrupted the natural character, checked the progress of the intellect, produced that subordination to others, which an inferiority of mind always, and necessarily, carries with it. In confirmation of what I said, I appealed to history, to ancient Hindoostan, Egypt, and all Africa, so far as it is known, of Chaldaea, Persia, heathen Greece and Rome, down to the Arabs, whose interesting children, the Turks, are now dying away before our eyes. All these have perished in the same way. First error, then vice, then degradation and ignorance, then ruin; and if the Christian nations, I observed, continue powerful and independent, it is because of the salt of truth which still remains in them, to check the progress of human corruption, and to favor intellectual pursuits, thought, research, and rational effort of every kind. Our Russian traveller pretended that the Mussulman religion was not unfavorable to science, appealing to the Arabs. I maintained that all the literature they had consisted of some historical and poetical monuments, and in the department of science, of translations from the Greek, and those unimproved. My opponent forgot himself so far, as to pretend that they had vastly improved upon Hypocrates, and had understood and practised chemistry considerably. Now Dr. B.'s patience was completely at an

end, and while I gladly relinquished to him a contest which fell altogether into his department, he took it up with great zeal, and gave a most interesting history of the sciences of medicine and chemistry, by which my opponent was completely overcome.

4. Commodore Patterson and his family, capt. Nicholson, and as many of the officers and midshipmen as could come, were invited to-day to take dinner with Mehemed Pacha. Already, at my first visit at his tent, the pacha informed me that he expected to see my countrymen in his house, and invited me to be present. About two, P. M., the commodore and his family arrived, and after a short season of rest at our consuls, proceeded to the pacha's house. Unhappily he had the politeness to give us an European dinner. The table was spread after our fashion, we sat upon chairs, used knives and forks. All the furniture was beyond doubt borrowed from the consul in town, and the lady of our consul prepared most, if not all the dishes. The pacha's servants being unable to handle these Frank dishes, plates, knives and forks, spoons, etc., a young man from our consul and my Piedro set the table and served. It was amusing to see the pacha sit straight up in his chair, eat with his knife and fork, which he doubtless never tried before, and even make efforts to help the ladies to what he considered good, delicate, mouthfuls. Still he did it with good grace, and like a man who knows how to extricate himself with ease and dignity. After dinner coffee and very elegant pipes were brought; and after this the company were to take a ride, the ladies in the coach of the pacha's lady, the gentlemen upon his horses. The coach of the pacha's lady was of course a Turkish one, in shape of a hollow sphere, with four round apertures on four of its sides, through one of which the ladies crept in and took their places to and fro upon cushions, sitting on their heels, or otherwise, as well as they could. It was richly gilt; whether it had any springs I do not recollect, but I suppose it had none.

During the forenoon I called on another Jewish house, adjoining that of our dragoman, where the wedding of a couple of children was celebrating. Without knowing it, I there met the rabbi of the place, R. Joseph, besides a number of other Jews. He soon began to dispute with me, which gave me an opportunity to say something in the

hearing of these blind people, which perhaps may spring up at some future period; nor did I leave the room, until I thought I had said as much as ought to have been said on this occasion.

5. Visited the synagogue. Conversated with some of the Jews before the door, but had much reason to be grieved with their acknowledged supreme devotion to the vile mammon of this world; I remarked that every particle of their worshipped money, would remain behind at death, and they go down forever poor and wretched to the bottomless pit. "No matter," replied one, "where other Jews go, I am willing to go too."

6. Captain Nicholson had requested me again to preach, but unhappily the two pachas from Chanak Kalesi, i. e. Mehemed Pacha and Abdallah Pacha, paid their visit to the frigate about the time of worship, and the season passed away. After dinner captain Nicholson proposed to call those of the people together who wished to listen to an exhortation; as a duty, attendance could not be enjoined on them now, he remarked. So much the better, I replied; religion is the most liberal thing on earth, and need not, cannot be ordered. The notice was given, the quarter deck prepared, and about half past three, P. M., more than three-fourths of the crew were present at our meeting. I spoke from Luke xxiv, 13—34. Never perhaps, had I a more attentive audience, than these seamen, who, of their own accord, preferred a meeting of prayer and meditation, to the amusement of a leisure hour. A number of the officers and midshipmen were also present. I felt much assisted in speaking to them all, about those things, which belong to their eternal peace, and who can tell where the spark of divine truth may have kindled, to be extinguished no more while eternity shall last.

7. Towards evening the sailors requested captain Nicholson to speak to me for another meeting this evening, which he willingly did. When the hour was come I descended to the quarter deck and found again a numerous and still assembly of some hundreds of men, a table in the centre, decently decked, lights upon it, and a Bible. I spoke from John i, 29. Several of the officers and midshipmen were again present. The whole crew of the ship, with a few exceptions, appeared to me very well in all their deportment, and in the performance of their duties. Had the privilege of meeting with some of the serious

sailors on deck. They informed me that there were ten men hopefully pious on board, one of these a boy; we talked long, though the evening was cold, and I felt rather unwell. These men have their united seasons of prayer on deck every morning at four o'clock, and their practice, besides this, is to rise each by himself an hour before being called to duty, to have time for Bible reading, prayer, and meditation. I promised to join them to-morrow morning.

8. The weather was too stormy in the morning to render a meeting on deck expedient. In the evening the sailors requested another lecture. I gladly embraced this opportunity to address them from Exodus xx, vii, on profaneness. The subject was the more delicate to handle, because of the uncomfortable situation into which its plain and faithful development must necessarily place the greater part of my hearers. After exhibiting the plain, home-spoken manner of preaching, which they were about to hear, by alluding to the example of Nathan, and other prophets, of John the Baptist, Paul, etc., I proceeded to state, that I was no theorizer on the subject, but knew the power of this injurious habit by the painful experience of gone-by days, and felt myself qualified to appreciate the apologies offered in extenuation of the guilt of profaneness. But after having given all proper weight to those considerations, I could still not forbear to condemn it, in the most unqualified terms. It was of course easy to shew that swearing implied neither piety, nor moral sensibilities, nor good sense, nor education and good breeding, nor intelligence, nor talent, nor reading, nor even true courage or manly independence; and that it was no sign of either of the above honorable qualities; but rather, so far as it was done consciously, it was a sign of every thing contrary to them; and so far as it was done unconsciously, of neglect and forgetfulness of divine laws, of the example of all and every good and holy, or well bred and respectable man, and of every feeling and principle of propriety, etc. And what could I now say more to the credit of my hearers, than this, that they listened attentively and solemnly to what was said, and that no sign of resentment was perceptible, and that ever afterwards, they appeared much more careful in this respect than before.

9. In the evening the sailors requested another lecture. We met as usual, on the quarter deck, and I addressed

them from Jer. xxix, 13. I spoke boldly with much pain and difficulty, but with considerable comfort and enlargement of mind. Afterwards I had another season of conversation on deck with the serious sailors.

After various other delays Mr. Schaffner arrived at Constantinople on the 13th, having been an entire month on the voyage.

Nestorians of Persia.

LETTER FROM MR. PERKINS, DATED AT ERZROOM, JUNE 26TH, 1834.

MR. Perkins and his wife arrived in Constantinople, from the United States, Dec. 21st, 1833; where he remained till May, 1834, when he started on his journey for Oormiah, the northwestern province of Persia, where he hopes to labor among the Nestorians, a nominally Christian sect, residing in the western part of that province. These were visited by Messrs. Smith and Dwight, during their exploring tour in the years 1830 and 1831.

Journey from Trebizond to Erzroom.

I wrote you May 30th, and again June 4th, at Trebizond. We have since, as the place of our date informs you, passed over one third of the distance, and by far the most mountainous and difficult part, of our land journey. We were thirteen days on the road, including two Sabbaths, on which we did not travel. We came here in company with a caravan. Mrs. Perkins, as well as myself, rides upon a saddle.

We have found our journey, thus far, much less tedious than we had apprehended. We have, indeed, climbed up, and again descended, many long, frightful, and perilous precipices; but our short stages, about twenty miles each day, have, for the most part, been little more than agreeable exercise. We have crossed many lofty, snowy mountains; but the air, at this season, we have found in general only invigorating and delightful. Our house at night has been the open canopy of heaven, save a shelter of canvass; but our tent has been uniformly comfortable. It has relieved us from the necessity of seeking lodgings in the filthy houses of the country. Besides, there is something in that rural kind of life—in spreading a tent in green pastures, on the banks of running streams, surrounded by shepherds and grazing flocks—which to us has not been unwelcome.

To adopt this style for life would, indeed, be to become barbarians; but to follow it a few weeks, on the road, in the summer season, few, I believe, of the most cultivated even would find disagreeable. A missionary, at least, will be the last to complain of it, when he recollects who it was that "had not where to lay his head." Our table, too, we have spread in the field; but a good servant, kindly furnished us from the family of the English consul at Trebizond, has prepared our food in a cleanly and palatable manner. Our course is not to enter the villages on the road at all; but pitch our tent at a little distance, and send to them for simple articles of provision, as milk, bread, eggs, etc.

In reference to our muleteer and the other Turks connected with the caravan, I should be ungrateful not to speak decidedly in their favor. Not an article of baggage has been lost on the road; and they have all been uniformly kind and attentive to our wishes. For myself, I am satisfied that it is entirely practicable to travel comfortably in Turkey, with suitable preparations. A tent, for instance, I regard as indispensable to health as well as comfort, especially for a lady. Cooking utensils are also necessary.

We arrived here on the 23d instant, and are kindly entertained by Mr. Torab, the English consular agent. We are likely to be detained a few days, on account of late disturbances on the Turkish frontier. The account of these disturbances is as follows:—About two weeks ago, the Gellalees, a powerful Kurdish tribe, fell upon a Persian caravan, on its way from Tebriz here, and took away about fifty loaded horses. This took place near Bogazid, the Turkish frontier town. A day or two after the Gellalees attacked another Persian caravan, near the same place, consisting of five hundred horses, on its way from Erzroom to Tebriz. Two hundred horses were taken from the latter caravan, and a number of men killed on both sides, in the encounter.

Mr. Brandt, the English consul at Trebizond, in company with lady Campbell, on her way from Persia to England, was one day's ride this side of Bogazid, when these robberies were committed. The pasha of Bogazid sent to Mr. Brandt immediately, requesting him to stop until he should raise troops and come on to accompany him. Mr. Brandt stopped a day or two, and the pasha overtook him, with three hundred armed

men. Thus escorted, Mr. Brandt is daily expected at Erzroom.

As soon as true intelligence of what had happened reached here, the pasha of Erzroom sent additional troops to meet Mr. Brandt, and commenced making preparations to go with all dispatch at the head of his troops, to chastise the Gellalees; who, it is said, as soon as they heard of soldiers being on the road, fled toward the Russian provinces. The pasha intends to start from here in about two weeks, with all his troops, and is determined to follow the Gellalees until he finds them. The uproar, already created has, I doubt not, secured entire safety on the road for the present. We deem it prudent, however, to advise with Mr. Brandt before proceeding, and shall, therefore, wait for his arrival.

Most of the Armenians of Erzroom, you recollect, followed away the Russians, at the time of their invasion, in 1829. Some families have since removed into the city. Mr. Torab informs me, that there are now here, about three hundred Armenian, and one hundred Catholic Armenian families. Notwithstanding the late dispersion of the nominally Christian population from Erzroom, I still think the city an eligible location for a missionary, and sincerely hope it may ere long be occupied. In nearly all the villages in this pashalic, on the road, I have found on inquiry a portion of the inhabitants Armenians. These may be reached more or less directly by a missionary stationed at Erzroom. And the Mohammedans in all these regions I regard as a far more hopeful class for missionary effort, than I had supposed before leaving America. There is everywhere a high admiration for European improvements, in schools as well as other things; and a prevailing desire to introduce them.

Our health is quite good; that of Mrs. Perkins much better than when we left Constantinople; and we are happy in the confidence, that our Father in heaven will carry us in safety to the place of our destination.

Ceylon.

EXTRACTS FROM A LETTER OF MR. POOR, DATED FEB. 26TH, 1834.

Thankful Reception of the new Missionaries.

THE following letter relates to the arrival of the reinforcement which embarked at Boston

on the first of July 1833, and joined the mission in Ceylon about the close of the following October.

Previous letters will have given information respecting the principal circumstances attending the arrival of our new brethren and sisters in Jaffna and their entrance into the field of their future labors. We, whose privilege it was to receive at once ten brethren and sisters, devoted first to the Lord, as laborers in this part of his vineyard, and then to us, as co-workers and helpers in the varied labors of the missionary life—might, several months ago, have written a letter from the overflowing of our hearts, which would doubtless have been acceptable and even highly gratifying to you. But the desire of communicating something more than first impressions, which are transient in their nature, and not always well founded, has prevented us from writing till the present time. It is, however, impossible, even at this period, to speak of our unexpectedly large, and most seasonable reinforcement, without adverting to first impressions, for they are such as we delight to cherish—finding that they are borne out by subsequent intercourse and acquaintance with those whom we may now denominate *our beloved in the Lord and helpers in our joy*.

It was on our return from the quarterly meeting, held at Tillipally October 24th, that we received the joyful intelligence of the arrival of missionaries at Madras, destined for Ceylon. Scarcely had we time to render thanks to the Great Head of missions, for bringing them so speedily and in safety to these eastern shores, and to congratulate each other on the opening prospects of the mission, when, on the 20th of the same month, we received a short note announcing the safe arrival of the whole company at Kaitis, six miles distant from Batticotta.

The scene of meeting and the events of the three following days, during a general rendezvous at Oodooville, need not be here described; though they will be often pondered in the hearts of those who, for twelve years, had been admonished to believe that the extinction of the mission here would be simultaneous with the termination of their own lives.

From several notices we had received, we had reason to expect that three missionaries might be sent to our help in the course of the year. Instead of three, five were already in session with us, and

we were informed that at least one other missionary and a printer might soon be expected to join us. The numerous and valuable books, philosophical apparatus, and other articles necessary for missionary operations on an extended scale were in full proportion to the number of laborers sent to our assistance. These, together with various other points, either distinctly stated or alluded to in the instructions, furnished us with pleasing evidence of the liberal views of the Committee, and of their determination to furnish us with means for making the most of what has already been done, as well as for extending our operations to new fields of labor.

In this connection we are made sensibly to feel our need of more of that wisdom which is from above—more of the mind and holy energy which our Divine Master manifested; that we may in no way betray the interests of his kingdom, nor disappoint the reasonable expectations of those who sent us hither.

Business and Social Meetings.

After hearing the Instructions and taking a nearer view of our dear brethren, who had consented to be governed by them in the new and interesting relations we were forming, we proceeded to make the following arrangement respecting their places of residence, viz. that Dr. Ward be stationed at Batticotta, Messrs. Apthorp and Hoisington at Manepy, Mr. Hutchings at Oodooville, and Mr. Todd at Panditeripo. After mutual congratulations, prayers, and thanksgiving, we returned to our several stations.

On Monday, November 3d, the monthly prayer-meeting was held at Nellore. On this occasion, the time usually allotted to detailed accounts from our several stations was spent in hearing statements from each of our new associates respecting the cause of Christ generally, and of missions in particular, in those parts of our native country from which they respectively came. In the course of this meeting we became more particularly acquainted with their views and motives in devoting themselves to missionary labors among the heathen. It was a season of peculiar interest; and all present appeared to feel that not only our mission, but the whole missionary circle in the district, both collectively and individually, was greatly strengthened by the new reinforcement.

On the 14th of November all the brethren and sisters in the mission were

invited to spend the day at Batticotta. The object of this meeting was two-fold;—first, That our newly arrived friends might be introduced to the seminarists, and be made acquainted, in several particulars, with the state of the school; and secondly, That the brethren might have a season of free intercourse with each other on principles and subjects of a practical nature regarding the missionary work.

At ten o'clock, the five classes in the Seminary, comprising about one hundred and thirty-five students, assembled in Outley Hall. After a slight examination of the school register of each class, which exhibits their course of study, monthly progress, etc., the name of each individual was called, in connection with the name or names of his benefactors in America. As their names were called the students rose up, and the brethren and sisters present had an opportunity of giving them information respecting those of their benefactors with whom they were acquainted. Information communicated under such circumstances appeared to bring home the truth to the feelings of the seminarists, that they have friends in America who are deeply interested in their welfare, and who have raised expectations respecting their moral character and progress in study. The students were then slightly examined in one or two branches, showing that even now they have a sufficient knowledge of English to communicate with their new friends, who may shortly become their pastors and teachers. At the close of this interview, in order to mark the event of the arrival of the reinforcement strongly in the minds of the seminarists, each one received an appropriate present of books from the valuable parcels recently received. A very salutary impression was made upon the minds of the students, which, it is presumed, will not be soon effaced. The whole scene, in its most obvious associations and bearings upon the cause of missions in the district, could not fail of being deeply interesting to all present.

In the afternoon a meeting was held in the same place, exclusively for the brethren and sisters of the mission. After the meeting was commenced by prayer and praise, brother Allen, by previous appointment, gave us a short address, pointing out what he considered to be the principal difficulties and dangers, duties and privileges of our enlarged missionary band, at the present time. In the course of his remarks it was most obvious that he had a heart

that could be touched with the feeling of "the infirmities" of both old and young missionaries, and that he was competent to give a word of advice and encouragement in due season to each. The subject was then followed up (prayers and praises intervening) by the remarks of each of the brethren, which were not only heartily reciprocated by the speakers, but were of a nature to be impressively seconded by the silent expressions of the sisters, on whose appropriate co-operation the prosperity of the mission in no small degree depends. This occasion, it is believed, will be long reviewed as eminently a season for cementing hearts with bands of Christian love.

On the 25th of December, was held a quarterly examination of the seminarists. The brethren and sisters who have recently joined the mission were particularly invited. The brethren, by request, kindly took the lead in conducting the examination of the several classes, and at the close of the exercises each of them addressed the students, bringing before them a variety of topics appropriate to the relation they sustain to their own countrymen and to their unknown benefactors in America.

The object of adverting to these various meetings in this communication, is to show that we have had opportunity, and have used special means for forming that acquaintance with each other in relation to the affairs of the mission, which we conceive essential to a well founded hope of an union of effort, and consequently, of a successful prosecution of the missionary work. In reference to the same object, we think it expedient to turn their attention to some things which have but a fair appearance, that by seeing what is weak and defective, they may be able to make a correct estimate of the magnitude and difficulty of the work on which they have entered; for we are aware that, from a variety of causes, they may be in danger of mistaking tinsel for gold, as well as of casting away the real as a thing of nought.

Aside from the object of giving and receiving information on mission subjects, at the time of forming new relations, the social meetings, of which we have given some specimens, are attended with other important advantages, which could not probably be secured by other means. The frequency of such meetings forms a prominent feature in the history of our mission, even from its commencement in 1816. The advantages we have hereby experienced, though accompanied with some incon-

veniences, and the evils we have known to arise from the want of a free and a frequent intercourse among missionaries, have fully convinced us that these social meetings are, in this moral desert, of almost indispensable importance. They are appropriate means for promoting the welfare of our own souls, for keeping the unity of the spirit in the bonds of peace, and for devising ways and means for carrying forward the great object of the mission. In the light of this subject we see increasing force of beauty in those divine maxims which teach us that "Two are better than one." "In the multitude of counsellors there is safety;" and "Woe to him that is alone when he falleth."

The enumeration of particulars already given, has, we trust, prepared the way for the principal observations we have to make in the present letter;—observations which we pen with heart-felt satisfaction, and with unfeigned gratitude to him who, when "he ascended upon high, gave gifts unto men." After nearly four months free and frequent intercourse with the brethren and sisters who have recently joined the mission, we, who have been long on the ground, are unanimous in the opinion that they are such helpers as the best interest of the mission rendered necessary. We do most heartily extend to them, one and all, the right hand of fellowship, and welcome them, believing that they are the blessed of the Lord, whom he hath sent to labor with us. They now have our full confidence and affection, and it is in our hearts to render them every assistance, that they may be initiated into the arduous labors of the mission under every advantage that we can give them. Though we thus speak, we are solemnly admonished, by what we know of ourselves and our fellow-men, to "rejoice with trembling"—to be watchful—to "see that we fall not out by the way,"—"to take heed that we be not consumed one of another." From a conviction of danger from this quarter, we would earnestly solicit the assistance of the Board, and of the churches which have sent us hither, to strive together with us by their prayers in commending us to him who is able to keep us from falling—"that our loins may be girt about and our lamps burning," and we ourselves like unto men that wait for the Lord; and that while waiting, utterance may be given unto us, that we may open our mouths boldly and make known the mystery of the gospel, for which we are the unworthy ambassadors of the Lord Je-

sus, and the feeble representatives of the American churches to this crooked and perverse generation.

Mr. Allen's visit to our mission was highly interesting to us, and we trust mutually beneficial. He remained with us four weeks. His former residence and missionary labor at Bombay—his recent visit to America, and free intercourse with our patrons at home—his intimate acquaintance with the interesting party whom he had introduced to our mission—his own destination to a new and important field of labor, together with other circumstances of a more private nature, all correspond to render this visit among us a most pleasing and memorable event. Truly we had fellowship with each other, and we trust "our fellowship was with the Father, and with his son, Jesus Christ."

On the 22d and 23d of January we had continued meetings of several kinds at Batticotta. On the forenoon of the 22d, we held simultaneously two meetings, the one in the Seminary chapel, with the schoolmasters collected from our different stations, and the other in the large unfurnished church, with the elder lads for our native free schools. As the brethren and nearly all our native catechists were present on the occasion, it was not difficult to furnish speakers for two congregations at the same time, while each had the advantage of being appropriately addressed. In the afternoon all assembled in the large church, where was held the semi-annual meeting of the Native Evangelical Society. This was a season of some peculiar interest, as it furnished a favorable opportunity for bringing before the minds of the missionaries and of the native church members a very important but difficult class of duties which devolve on native Christians towards their heathen countrymen. Native teachers and catechists from the Church and Wesleyan Missions were present, and addressed the meeting to good acceptance.

Arrival of Visitors from Syria.

On the following day, Thursday the 23d, was held the quarterly meeting of our consociated churches, for celebrating the ordinance of the Lord's supper, and for other appropriate services. On this occasion we were favored with the company of two strangers, who arrived at Batticotta from the neighboring continent on the evening of the preceding day, and who have excited no ordinary degree of interest in our mission circle;

they were Mr. Groves, from Bagdad, and Mr. Michael Jeraad, from Beyroot. The latter, a young man, about twenty-two years of age, born at Beyroot, of respectable parents, and educated in the Greek church.

At an early period of the American mission at that place, Michael became acquainted with the missionaries, and was induced by their kind treatment of him to go to them stately to be instructed in English. When his mind became favorably inclined towards the truths of the gospel, his parents were alarmed, and endeavored to prevent his farther attendance at the mission-house. He, however, continued his visits, though privately, till the missionaries were obliged to leave Syria; and is, it seems, one of the young men who hung upon their necks and accompanied them with weeping, to the ship on which they embarked for Malta in 1828. The circumstances which, in the providence of God, led him to Jaffna, are rather peculiar. When our kind friend, captain Colton, was at Beyroot, on his way over land from England to India, he became acquainted with Messrs. Bird and Whiting, from whom he learnt some particulars respecting Michael. Feeling interested in the young man's welfare, he requested to see him. The consequence was, that he engaged him to become his teacher in the Arabic language, and to accompany him to Jerusalem, and to some other places in that vicinity. Being pleased with the young man, and desirous of aiding him in the study of English, and his progress in Christian knowledge, he invited him to accompany him to Bagdad, and thence to India, intending to make provision for him to pursue his studies in the Seminary at Batticotta. Michael remained in the missionary family four weeks, pursuing his studies with much diligence and success. On the 21st instant he left us with brother Woodward and family for the Neilgherries, where he will probably remain during the year, with the expectation of returning to the seminary. Since leaving his native country, he has, he thinks, found joy and peace in believing. We have already become attached to him, and for various reasons feel a lively interest in his welfare. We regard him as a connecting link between the Syria and the Ceylon missions. We have learned from him many interesting particulars respecting our brethren in that part of the world, which we could not have learned from other sources. His dress and whole appearance have awakened

the curiosity of our seminarians; and as they learn from him many particulars respecting Jerusalem, Bethlehem, etc., they cannot but regard him as a living witness to the truth of the geography and history they have learned from the Bible.

Mr. Groves, who had labored five or six years at Bagdad amid great discouragements, and severe trials of various kinds, accompanied captain Colton and Michael to India. In accordance with the principles contained in a small treatise "On Christian Devotedness," which he published a few years ago, Mr. Groves first expended his property in various objects of charity, and devoted himself to the missionary cause. He is now visiting the principal stations in this part of the world, intending to proceed as far as Burnah, mainly for the purpose of obtaining information by personal observation and inquiry on various important points relating to the manner of conducting missionary operations. He appears to be a man of intelligence, zeal, and self-denial, and heartily devoted to the service of his master. His views on several important points, both of doctrine and practice are rather peculiar. One of his peculiarities is, that though a Baptist, he warmly advocates the position, that credible evidence of bearing the image of Christ, should be considered the grand bond of union and fellowship between Christians of every name and country. His visit to our station has given occasion for reviewing with increased interest a very difficult subject which we have often anxiously discussed, but on which our minds have never been fully satisfied. The subject referred to is involved in the inquiry, How can we foreigners of a strange speech, customs, manners, and religion, come into close contact with the hearts of our native church-members in particular, and of the heathen generally? Some of Mr. Groves' views on this question are quite novel, and will be duly examined. We wish to hold ourselves in the attitude of inquirers on this and all subjects affecting the vital interests of our missions, and the kingdom of our Lord. We are encouraged to do this by the deliberation, that "If any man will do his will, he shall know of the doctrine." The meek will be guide in judgment, and the meek will he teach his way.

The origin of the mission of Mr. Groves and his associates at Bagdad was noticed at p. 49, vol. xxvii; and some of the sufferings encountered, at p. 196, vol. xxviii.

China.

JOURNAL OF MR. TRACY, AT CANTON.

THIS journal was written, as Mr. Tracy states, to show what is the disposition of the people of Canton in regard to receiving Chinese books, also the wants of the poor, and the embarrassments under which the missionaries labor in their work.

March 4, 1834. Passing in our boat by a small junk, the Chinese invited us by signs to stop and come on board. We brought our little boat along side, and began to show them some of our books, and to talk with them as we were able. They appeared highly gratified, and urged us to leave our boat and come on board; and on our doing so, waited upon us with all politeness, giving us their hands as we stepped from our boat into theirs, and from that into a larger one which lay by its side; offering us their pipes, and presenting us with a cup of tea. We gave them several tracts, some consisting entirely of extracts from the Bible.

5. Last night a fire broke out in the temple on the opposite side of the river, commonly called the "Honam jos House," and consumed one of the richest halls belonging to it.

After dinner we went to see the ruins. As the temple is a public place, and one where the distribution of Christian books would seem as little appropriate as any where, I took but few with me. The priests were engaged in their senseless mummery, with more than usual zeal in consequence of their loss. As we stood before the door of the hall where they were worshipping their idols, some of our books were seen by persons standing by us, and one and another requested a book for himself. We gave away several before the very face of the idols. After we had left the temple, several followed us to obtain a tract. We could not refuse them. We by thus doing exposed ourselves to the power of the government, if it shall choose to notice us; but we trust the time to favor Zion here has come, and that God, whose word we distribute, will not suffer its free course to be retarded. Yet we deem it our duty, in consequence of our very peculiar situation, to be somewhat cautious in our proceedings.

6. Gave a sheet tract to a man near the river a little below the city; he acted as if he would fly for joy if he had wings.

Afterwards gave a few tracts to some people upon a junk in the river. They were seen by men on board other junks, and we were called to visit them also. A boat came from one of them on purpose to obtain tracts.

7. Having occasion to stop by the side of the river a short time, it was discovered accidentally that I had books, and one and another began to ask for them. Soon a dozen hands were extended, and it was with difficulty that I could give them to the persons I wished. If I had had more, I believe they would have robbed me of them, as the people up the coast have Mr. Gutzlaff sometimes.

11. At the invitation of a Chinese friend, visited the temple at Honam, and dined with the keeper of the books, who is the second officer among the priests of the temple. He appears to be a very amiable man, and has been in the temple from his eighth year. It is a large establishment, and might be made a delightful residence. Could the one hundred and fifty idle priests of Budha, who now occupy it, be exchanged for as many students, it would be a very convenient suit of buildings for a college. The curiosities I saw were too many to be described, without occupying more time, than the wants of the millions who are perishing allow me to take. The most interesting to me, though not most pleasing, was a monument, said to be erected over some of the relics of Budha, brought hither from India. It is nearly thirty feet high, made of polished white marble, covered with figures of men, lions, elephants, etc., very finely carved.

12. Went about two miles from the city and distributed a few books. I offered them to two or three who declined taking them, but afterwards I found so eager a demand that I soon disposed of all I had with me.

13. Spent a few moments among the people where we first went to distribute books. Some immediately recognized us, and a crowd soon collected. I walked to a little distance, and gave away a few books—all I had with me—very peacefully to persons able to read; but on returning to our boat, I found Messrs. Stevens and Williams had been obliged to leave the land and distribute tracts from the boat. A crowd of men and boys were clamorous for books, and quarrelled among themselves for the possession of those given them. Those to whom we can have access, by means of our boat, are generally the most

ignorant and the least civil of the people; and perhaps there is least hope of doing them good. But we cannot do as we would; and therefore try to do good as we have opportunity, hoping that God will bless our poor efforts to the salvation of some souls.

14. Have been talking for some days of trying to do something for the beggars, who are starving around us. We thought of buying rice and distributing it among them. I had the promise of some assistance from others in doing it. But some difficulties seem to be in the way of this; and the only way in which we can relieve their miseries, is by giving them *cash*, [small pieces of money]. One or two of these, it is said, will buy a beggar a breakfast; and nearly a thousand may be had for a dollar. This morning I rose early, filled my pocket with these small pieces, and hastened to a temple, where I had often seen starving beggars, and distributed a few among them. As on former occasions, the dead and the living lay together upon the pavement. I did not, could not have a heart to count the dead; probably between five and ten.

Before my return I walked into the inclosure where one of the former *hong merchants* resided. It is filled with buildings of various shapes and sizes, gardens, and pools of water, interspersed with a variety of trees; and every where bearing evidence of its having been a splendid establishment. I learned there what is meant when it is said that the Chinese imitate nature in their ornamental gardening. Some part of the inclosure is a miniature representation of the most irregular and romantic of mountain scenery, with intervening vallies, precipices, rivers, and lakes. Walks, paved with small pebbles of different colors, in some places representing birds, wild and tame animals, and various objects, lead from one part of the inclosure to the other; sometimes crossing the water by bridges of wood, sometimes of hewn stone, and sometimes by what appeared to be natural bridges, the stones being so arranged as to seem to be in the situation where nature placed them. But it is impossible for me by writing to convey a very correct idea of such a place to one who has never seen it. The whole is fast going to decay.

In the evening I went out in our boat for exercise, as usual, but found no opportunity to distribute books.

15. Went again to the temple visited yesterday. The same distressing scene was exhibited. One of the first beggars

I came to lay extended upon his back on the pavement. I thought perhaps the hope of a breakfast might rouse him, and threw him two or three cash; he noticed it, but did not move; he had probably begged for bread at the hands of his pagan countrymen too long in vain, and will perish where he lies. I gave others a few cash and passed on to the temple, which I found filled with musicians and worshippers, and a variety of offerings, and gaudy decorations. In front of it a bamboo house had been raised, and they were presenting their offerings, and performing ceremonies, preparatory to a kind of rude theatrical exhibition. Thus they let their brethren perish of want, before the very temples and images of their gods, and expend money enough in vain amusements, and worship worse than vain, to save the lives of hundreds or thousands. Such is paganism.

In the evening went to the opposite side of the river and distributed a little of the bread of life, which as usual met with a welcome reception.

21. Have just witnessed a scene that shows the misery of the poor Chinese, and the horrid influence of paganism. It was at the temple so often visited. I have seen death there before. One man lay upon the pavement with his eyes open, and as if glancing upon me; another, reduced to skin and bones before he died, was entirely naked, except that a few rags still hung about his arms and chest; another in a situation which I must not describe—it was too horrid and disgusting; yet he lived. Oh could the inhabitants of my own happy country witness these scenes, they would learn to pity; and if their hearts are not harder than stones, they would try to save these poor sufferers. It is religion, the religion of the gospel, and this only, that affords ground to hope for a change. This alone can put an end to such suffering. Ye who hold the sacred treasure in your hands, can you, will you, live at ease, and delight yourselves in the abundance you possess, and let men—your brothers—thus die of want? Will the young men who love the Lord that bought them, and love the souls of men, refuse to come out by tens and hundreds to help in saving China? And will their parents, Christian parents, be unwilling? O God forbid; raise up more laborers for thine harvest here.

April 13. Since the last date I have distributed some books, as many as I supposed prudence would allow, and always to persons eager to receive them.

I have continued my visits to the beggars nearly every morning, and have usually found that some have died during the night. They are of all ages, from the grey head of seventy or eighty down to the little boy of eight or ten. I have tried hard to devise means to save these poor creatures at least from death; but can find no way to do any thing very effectual for them. It is something indeed to save them from present starvation; and it is not a little gratifying to perceive that among them, "when the eye seeth me then it blesseth me;" but oh for liberty—liberty to do good. This at present is the greatest trial I have to endure, being prevented from doing any thing considerable for the perishing people around me. But a change must and will come and that soon; and the way will be opened for the labors of Christian missionaries here, as well as in other parts of China. The Lord hasten it.

EXTRACTS FROM A LETTER OF MR. TRACY, DATED AT CANTON, APRIL 15TH, 1834.

Sufferings of Chinese Invalids and Mendicants.

THE distressing statements which follow, relative to the suffering endured by the multitudes of wretched Chinese beggars, is only a continuation of those made in the foregoing article and at p. 334 of the last volume, by the same missionary. They show that these scenes of distress are not occasional merely, or endured by one company only; but that they are scenes of daily occurrence; and that as fast as death removes the sufferers of to-day, poverty and disease fill up the catalogue of misery for tomorrow. These scenes occur too around the temples and before the face of the idols, whither the deluded wretches resort to obtain relief from their senseless gods, or the almost equally senseless and unfeeling priests and worshippers.

The character of the people you know already. But their miseries, I believe, have not been made known in any considerable degree—their sufferings from want and disease I refer to chiefly. This very morning I witnessed a scene which it makes my heart bleed to remember. It was before the temple mentioned so often in the journal I send you. There were the dead and dying and sick and famishing, without clothes to hide their nakedness, and covered with filth. Scores I know have perished of

cold and hunger before that temple since I first saw it, five months ago. Mr. Gutzlaff thinks the poverty is more distressing in some, at least, of the other provinces, than here. But I will not dwell on this; I merely mention it as a subject which I think has been too little thought of, and as having some bearing upon the best way of using the means God has placed in the hands of Christians for their benefit. A hospital where the sick could be taken care of and healed, is, of course, most desirable here and in other places.

All persons who are acquainted with the influence which foreign commerce has had on the moral and social character and condition of the people inhabiting the northwest coast of America, the islands of the Pacific, the coast of Africa, and almost every other country to which the trade of civilized and nominally Christian nations has extended itself, will be prepared duly to appreciate the following remarks respecting the

Importance of exerting an immediate Christian Influence on China.

But the great—the one thing, remains to be mentioned. *We want men—men to publish salvation to the Chinese.* A crisis in the history of this people is fast approaching. Our brother Gutzlaff has directed the attention of commercial men, as well as Christians, to the coasts of China, and opened to their view a new world for their enterprise. The immense population of the maritime provinces, affords the promise of a vast and profitable trade. These portions of the Chinese need and will purchase immense quantities of foreign goods, cloths especially; and the products of their own industry, becoming cheaper by being purchased at the doors of the manufacturers or growers, will be exported in greater quantities than ever before to Europe and America. This great and promising field for enterprise mercantile men will not neglect, and Christians should not. I consider it certain that trade will be carried on extensively soon. Vessels will visit every part of the coast, and wherever they go, will do something towards breaking down the wall of separation between China and the rest of the world. The government *must* yield to the people and permit them to trade, Intercourse with Europeans will work a change in the people; their stagnated intellects will begin to act, and society

assume new forms. All this I consider certain. But I tremble when I think of the dangers that now surround this my adopted country. I tremble when I think of the consequences, should the trade and intercourse of nominal Christians have the same lamentable effects here, which have followed them in most other heathen countries, and prejudice—fatally prejudice these millions against the religion we profess. I tremble also when I think of the danger of some rash act giving rise to bloodshed, and leading to all the evils and horrors of war. A war here now would probably be more terrible than any the world has ever witnessed, if carried to any extent—the people so numerous, in so peculiar a state, and under such a government.

Writing on this subject, Mr. Bridgman remarks—

We must soon have missions established in a long line from Kamskatka to Cambogia. We have every reason to suppose that Cochin China is suffering by civil war, doubtless to prepare the way of the Lord. We must soon find some way to reach the Coreans and Japanese. How would it answer for you to appoint a missionary to Japan? And until he can reach that country, employ himself in Chinese, and among this people.

Distribution of Books and their effects.

I have said nothing of the immediate influence of the books distributed on the salvation of souls. You see by Gutzlaff's accounts, and by Afa's, that the word of life meets with a welcome reception; and withholding it may be to withhold that,

which, if given, would save the soul. I have said this much on the need of men for this work, and I have said it now, because I feel that the subject is indescribably important. A crisis in the moral history of one third of mankind is approaching—how can I but speak? Tell the young men at home the state of our case, and will they not come to our aid? The ships that go up the coasts will carry life or death with them. Which shall it be?

I know not whether you are fully aware what prevents our distributing books in Canton. You know there are laws against it; and so there are against our walking in the streets forty rods from our factory, which law I transgress every morning. But should complaint be made to the mandarins, and they notice our proceedings, our comprador might be seized, bamboosed, sent to the cold country, or strangled; the hong merchant might be punished in the same way; or the business of Mr. —'s house might be stopped. All these stand between us and the officers of the Chinese; and our distributing books would, if noticed by the officers, result in the severe punishment of one or both of the persons above referred to, who are held responsible for our conduct. For one, I do think, if the danger were all my own, I should have fewer fears than I now have, and should distribute the word of life far more liberally. But perhaps the day of trial would find me wanting.

The nature of the embarrassments under which the missionaries labor in distributing books and preaching the gospel openly have often been noticed, especially at pp. 306 and 307 of the last volume.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

Journal of C. L. F. Haensel in the Timman Country.

EXTRACTS from the journal of Mr. Haensel, giving some account respecting his introduction to the Timmanis, and the early part of his residence there, was inserted in the December number of the last volume.

Nov. 15, 1833. The appearance of the people generally, as to dress, is miserable. The chiefs,

indeed, wear the Mohammedan dress, though they do not all profess that religion, and their appearance is becoming enough. The professed Mohammedans, of lower rank, are also well dressed; but the common pagans are miserably clothed; and the children have no dress at all, except the narrow strip of cloth round their loins.

The dirty Mohammedan scholars have become my friends: they come regularly, some or all of them, lounging about my piazza, some time or other during the day. This day, my interpreter brought a little relative of his to me, whom I endeavored to teach the vowels. I had not been very successful as yet, when a little, ill-looking, dusty fellow, with a bandage round his sore leg, drew near, with evident interest, and mastered the formidable five with

surprising quickness. It was afterward discovered that he had, on a former occasion, learned some letters from a Sierra-Leone trader, and from this arose his facility in acquiring these I set before him, though with a different pronunciation. He was evidently desirous of instruction, and I encouraged this disposition in him.

20. I consider it a great privilege that temptations to indolence have been counteracted by the daily calls I have had to the ministry of the word. The Sierra-Leone traders have formed a congregation of about 25 every Sunday, morning and evening: every morning and evening, also, from six to fifteen have met with me for social worship. On these occasions I have always expounded the Scriptures. If I had not had such a call, my attention might have been less closely drawn to the word of God.

Since yesterday, I have been looking out for a conveyance to Freetown, in order to bring my things up hither. On being told that I would leave my box in Pa Suba's care till my return, the old chief expressed great satisfaction, because he saw a proof therein that I really meant to come again. Pa Suba expressed his satisfaction with my visit. He stated, that all the "old men" to whom my object had been explained, had expressed their approbation, and that he hoped I saw there was no obstacle in the way of my returning to this place. A short time after, the chief, myself, and a number of other people, were sitting under the piazza of my house, when his wife, who had received my present, came, with a basin full of beautiful clean rice, beaten ready for cooking: she handed it to a person, who placed it before me. Silence was immediately obtained; and Pa Suba then, in a short speech, explained that it was a present for me on the part of the woman. Not long after, a fowl was handed to the chief: he held it in his hand while making a speech to present it to me on his own part. When he had made a speech, he handed the fowl to my interpreter, and he to me. There was a great deal of apparent affection in this scene; and I began to feel that I had become attached to this people.

Dec. 1. Sabbath. About four o'clock this morning, I was waked by most dismal wailings in a house close to mine. A multitude of voices, chiefly female, joined in the melancholy chorus, and one falsetto especially seemed to take the lead in this piercing concert. On inquiry, I was told that my neighbor, Assumana Turri, was dead, and this cry was set up for him. After continuing for about an hour, an intermission took place; but the lamentations have been renewed from time to time. The remains of the deceased were interred in the afternoon.

4. I am not sure whether there is any hostile influence at work against me; but I am not without suspicion of the Mohammedan part of the population. They are clever enough to perceive that the success of my labors will be unfavorable to the spread of their influence; and it has struck me already, that

one of the most influential men among them, Dabu, the lawyer, keeps singularly aloof from me, though, when we meet, we are friendly. The ostensible chiefs in this part of Timmai are heathens; and the Mohammedans, for the present, seem only to get into offices under them; so that they have not the absolute rule yet. But Alikarli, the chief of Porto Logo, has great influence all over the land, and he is a Mohammedan. Many of the Mohammedans here manifest great regard for me as a bookman, and a man that drinks neither wine nor spirits; but they do not fail to look for a return of the compliment, by begging a little paper at the close of their encomiums. I have endeavored to put a stop to this, by telling them that I have paper for barter, if they have any articles of food that I am in want of.

5. A Mohammedan neighbor of mine has endeavored to express his regard toward me, by declaring, that if I were to kill a thing he would eat it; which he would not do, if it were killed by one of the heathen population. In this he has been joined by other Mohammedans. I have brought an Arabic Bible with me, which they much admire. They would readily accept it as a present; but I have endeavored to make them pay something for it, because they would, in that case, value the volume more highly, and be less ready, than they might otherwise be, to deface it, by cutting out the New Testament. If I should not succeed in getting them to pay a trifle, I may, in the end, be induced to distribute the sacred book gratuitously. But I continue to receive proof that the number of those who understand Arabic, sufficiently to make out any book besides the Koran, is much smaller than is generally supposed.

6. Various charms are suspended inside and outside the house where I reside. I do not feel at liberty to take them down, until the house is delivered up to me, in proper repair, for my residence. But this afternoon I inquired into the use of a square, formed, just in front of the house, by four round pieces of wood, about two feet in length each, fastened to the ground with pegs, and an oval stone in the centre. When I was told that it was a charm made by the Mandingoes (Mohammedans), I set to destroying it immediately. The first push I gave, made the boys cry out in a fright; but as soon as they found me determined and cool, they made a laugh of it. So far, it seems, have the Mohammedans established their influence already among the heathen (such as the owner of this house), that their charms are revered and valued, even where their religion is not professed.

9. I have continued the religious services, as described on a former occasion, in English, making use of the town-house for that purpose, twice on the Lord's day, and every morning early, at half past five o'clock; and of the piazza of my house every evening. Thus my Sabbaths have had some outward distinction, though among the people around me there is no cessation of their usual pursuits.

I think we have been under the influence of the Harmatan wind since my return, which agrees remarkably well with my health. The range of the thermometer, between six o'clock A. M., and six P. M., has been from 67 to 86 degrees; but I have seen it once as high as 89 degrees.

The people are much engaged in trade: their agricultural pursuits are out of sight, being carried on by their slaves in farms at a distance, with only narrow paths through the bush to lead to them. The town of Rokelle, on the opposite bank of the river Rokelle, (called by the natives *Ka Sula*), looks very well. From the piazza of my house I have a most picturesque view of a section of the river, with the landing-place of Rokelle. But, alas! this very day I have seen them on the open place there, engaged in all their riotous heathen mirth: the drum and the gun were accompanying their wild dance; and my poor little boys were capering before me, full of eagerness to join in rendering service to Satan. And when, at any time, I lift up my eyes to enjoy the lovely prospect before me, the dried pine-apple leaves meet my sight, which ornament the house of sacrifice, not many paces from where I am sitting. When will the Lord cause the light of his gospel to dispel the darkness of this land?

10. Several Mohammedans called on me, as a "book-man," in their usual friendly manner. Among them, there was one who introduced a young man of his acquaintance. He describes his father, Sulaimane, as an eminent "book-man" at *Bnkka Logo*, or *Porto Logo*, the capital of another district of this country. The old man is a native of the *Bundu* country, and reads and writes English as well as Arabic. With these two men I entered into conversation on the sacred books. They were so complaisant as to admit the sacred character of our Scriptures; but placed their *Koran* on a level with them, and declared, "Your book, our book, all one." I denied this assertion as gently as I could, but with firmness; and intimated that I did not acknowledge Mohammed in the character of a prophet, but blamed him for presuming to write as if he had received a revelation from God.

27. Last night a fine eclipse of the moon took place, which caused a great stir throughout the town. The notion of these people is, that the sun has caught hold of the moon, and that there is a scuffle between the two luminaries: so they take what pans, kettles, and drums they can muster, and strike up the most fearful noise possible, in order to frighten the sun away: in this, to their great satisfaction, they do not fail of succeeding at last.

Jan. 6, 1834. I repeatedly proposed to Pa Suba that a regular rent should be fixed for me to pay for the use of the house, provided it were immediately put in a perfect state of repair; but the payment of a rent was always declined. The Mandingo and Susu (Soosoo) Mohammedans in the town, I am told, charge monthly rent to their "strangers," but the Timmanis do not. They supply the Sierra-Leone traders with houses, on receiving the

general introductory present of five bars; and look for no further remuneration for the use of the house, except what the stranger may give them in the way of presents, or do toward the improvement of the house.

A man, some time ago, desiring to explain that the little boys, *Kelboi* and *Fonsi*, are not Pa Suba's sons, but grandsons, expressed himself in this way:—"These boys can curse Pa Suba." It must be understood here, that the word "curse" is, in the broken African-English, generally used for "mock," or "speak ill of." He further explained the difference between children and grand-children, by stating, that if Pa Suba's sons received any command from the "old man," though it be disagreeable to them, they would say, "He is our father," and would comply. But the grand-children would not mind Pa Suba if they did not like his direction, till he took up a stick; and it might be, that they took up a stick in their turn, and fought with him.

When business is transacted, the chiefs and other people sit down or recline on the mud bank, which will accommodate about forty persons all round; and the speaker walks to and fro, and turns round, this side, that side, on the mud floor, as he may deem most expressive.

The proceedings are perfectly open: men, women, boys, go in and out, sit down, squat down, lie down, without any ceremony: yet I must say that I have not often seen any but men attend. When women are personally interested in the proceedings, and the speaker pleads much to their mind, they express their approbation by gently clapping their hands as he goes on; but they are also allowed to plead for themselves. As the people here, chiefs and others, have little idea of the value of time, every speaker has liberty to go on what length he pleases, and that length is sometimes long indeed. But then the attention paid to him is not very fixed perhaps; at least, one would not conclude so, from the going to and fro, and talking with each other of other people, which continues all the while, or from the nap which I once found Pa Suba to be taking, while a case was "arguing" before him. Pa Suba, I will allow, is not the most important of the judges who pronounce sentence here. I do not know whether they have any fixed rule as to who compose the court of justice; but on almost every occasion, the "old men," Pa Kabu, Pa Kolumba, and even Alimami Kabba, when he is in the town, though he belongs to quite another district, (namely, king Simera's,) meet together for the hearing of cases; and the sentence is probably mostly a unanimous one.

Of the vehemence of action which some among the Timmanis use in speaking, it would be difficult for an Englishman to form a conception.

The most fearful feature in Timmani law or state proceedings, is the "broom of eloquence," as I may perhaps call it. This is a rod of fine straw-colored grass or split wood, about two feet long, very neatly tied together, of a thickness just convenient for the orator to

hold in his hand, and to wave with the slightest exertion of the wrist, so as to make a whizzing noise. It is only men of note that make use of it, and they only on particular occasions. As long as the orator does not rise to the exertion of a high degree of energy, the movements of this rod are produced only by a turn of the wrist; but the length of the rod produces a sufficiently sensible whizz, and it has seemed to me that the effect is to give the speaker a knowing appearance. But when the oration becomes very energetic, the orator's action would make one think that he is inflicting castigation upon some culprit held down before him, and is, as you may suppose, sufficiently ludicrous.

AMERICAN BAPTIST MISSION IN BURMAH.

A few extracts will be given from the letters and journals of the missionaries, as they are found in the recent numbers of the American Baptist Magazine.

Idols and Idol Worship.

July 12, 1833. In my evening walk, entered a long row of public buildings, near a pagoda, where there was mounted on a projection of the walk, 52 brass images in a row; about 18 inches high, all alike, and very well finished. In three other buildings near, there were three others, of brass, brick, and mortar. There were several men, who had just come with their offerings of flowers and rice, to these senseless images, and who kneeled and muttered a prayer, the meaning of which, I presume they were as ignorant, as the brass to which it was addressed. After this was done, I had a little conversation with them on the folly of the worship. One man said that it was all *allagaba*, that is, *for nothing*, but yet pleaded "custom." The others were not so liberal: they contended that it was the "most excellent deity," and they should be punished in hell, if they did not worship, etc. One contending that there was life in the images, though it was imperceptible to mortals.

22. The idol which has just arrived from Guya, via Bengal, was, to-day, raised from its quiet repose in the hold of the vessel, and deposited on a platform, placed upon two Burman boats, where he is to sit and ride to Ava. The Woongyee family and suit attending this interesting ceremony. His godship is inclosed in a strong box, and, of course, was invisible to the great concourse of spectators.

23. A small hole has been cut in the box of the idol mentioned yesterday, so that the face of the idol may be seen; and to-day all the town is in commotion, in order to have a peep at the old block of stone.

24. The Burmese ambassador, who has just returned from Bengal, has brought a picture or map of the place where Gaudama became deity, and gives the description very much like that contained in their sacred books, which they say remains the same now; and

many things he relates that he has seen, are right in the teeth of assertions in Mr. Judson's Balance. The latter says they are not, the former that they are, in existence. The people continue to visit the newly arrived idol, and some affirm that it is made of precious stone, etc., with a thousand other stories to deceive the people.

29. The whole city is in motion to-day, to get the last peep at the old stone idol from Guya, as it leaves to-day for the "golden city." Were a live mammoth to visit an American city, it would not create a greater stir for the time being, in proportion to the people, than this same stone image has done here. Surely, to see what we have seen for a few days past, is but poorly expressed, when we say, "The people are mad on their idols."

Mr. Bennet.

Dec. 8. Sabbath. At twelve o'clock arrived at Promé, which is considered nearly half way to Ava. After Burman worship, we went on shore and distributed tracts. The assistants spent most of their time in exhorting, as the people expressed much fear from government, and did not dare to take many books publicly. We, however, distributed three hundred and thirty tracts; and most of those who received them, appeared anxious for them. Passed the zayat in which Mr. Judson formerly preached, and went to the large pagoda, which is a splendid structure, gilt from top to bottom, with numerous small pagodas and images of Gaudama around; and several were then bowing before them; to whom we endeavored to show the absurdity of such worship, and explain to them something of the character and requirements of the eternal God. Some appeared a little ashamed, when reminded that they were bowing to a senseless heap of brick and mortar, especially those who brought offerings of cooked rice, fruit, etc., and offered them, as they said, for the refreshment of their deity; and, before they left, asked for books which told of the eternal God. On my return, I met a man on his way to spend the day in gratuitously assisting to erect a new pagoda. I told him it was a pity for him to spend his time and strength in erecting a pile of bricks, which would neither do him any good, or be of use to others—that, if he wished to know something of the true God, I would give him a book which would inform him. He replied he did not want any. I then told him the difference between worshipping and serving dumb idols and pagodas, and worshipping and serving the eternal God, and went along. He, however, shortly turned back, and asked for a book which would tell him more about this subject. I gave him the *Catechism and View*, which he promised to read carefully. Oh that the time might soon come, when this city shall be filled with the worshippers of the true and living God.

25. Arrived at Pah-gan about noon, and went on shore to see the ruins of this ancient city, which now contains but about one hundred houses. The pagodas are almost innu-

merable, but mostly dropping to decay. There are three or four, however, still kept in repair, one of which is by far the most splendid structure of the kind I ever saw. It took about half an hour to go through its numerous alleys and rooms, which are filled with images neatly set in niches made for the purpose, both large and small. At each of the four entrances was a huge great image, standing erect, with the hands in different positions, before which some of the boatmen who followed on after us, bowed down and mumbled over some petition. On rising from their knees, they appeared much ashamed and confused, as they saw we were looking on at a distance. The pagoda is made of brick and hewed stone, and the brick-work neatly plastered over inside and out: it is built strong, and looks as though it might stand for centuries. One of the walls which I measured was about eight feet thick.

[Mr. Cutter.

Preailing Spirit of Inquiry.

July 15. Among others who called to-day, were two priests who have not been here before, and who, when there were no others by, listened attentively; but were silent and heard, when others came in. They said they had read some of our tracts, and liked them; but when they spoke to any of their fraternity on the subject, they were soon cautioned to be quiet.

[Mr. Bennet.

Dec. 12. The hearts of the assistants were filled with joy, at the favorable reception they met with, and they wanted to return with more books, and spend the night; but, as they told me the city I had been through was where the blind man lived mentioned in Mr. Kincaid's journal, I sent them in search of him. They found him at his old house, in company with a government writer, conversing together upon the subject of Jesus Christ's religion. The old man said he loved and worshipped the true God, and wished to receive baptism. He was exhorted to persevere faithfully unto death, that he might hereafter receive a crown of life. He, also, first heard the gospel from Moung Shway-Gnong. He has a grandson, seventeen or eighteen years old, who reads our books to him, to the satisfaction of both. From what I could learn, the grandson might be classed among the list of *anxious inquirers*. I sent them a copy of the Digest.

The government writer, (by name Moung Quet,) with another man, came down to the boat, and staid till a late hour, conversing. I felt assisted by the Holy Spirit; and ideas flowed into my mind as fast as they could be conveyed to him through an interpreter. Ko Sanlon also gave him much information and advice. It appears that he first heard the gospel in Prome, from Mr. Judson, when he was there. He had at his house, the Gospel by Matthew and John, and a copy of most of the tracts; and had read and liked them all. I gave him a copy of Luke and John, the three Sciences, Epitome, and Digest, for which he

appeared thankful. He said he wanted some one to whom he could go and ask advice, and receive instruction.

[Mr. Cutter.

Low Estimate of Human Life.

July 26. Last evening, a woman, who, in an angry pet, beat the head of a child, seven or eight years of age, so as to cause its death, was drummed through the town, and afterwards discharged. An order was given several days since, I understand, for her to be beaten to death, as a punishment for the commission of her crime. However, she seems to have had friends, who came forward and paid 300 rupees, which is here the price of blood, which the parents accepted in lieu of their child; and, after giving near 200 more to the government officers, the affair is settled.

I understand it is a custom, that 300 rupees or thereabouts, shall be paid for murder. In case the parents or friends of the deceased will not accept of it, then life must go for life.

It is only a few days since a young man was beaten to death for murdering a young girl whom he wished to marry, and the parents of the parties could not agree to it. He seems to have been determined, that if he could not have her, no other one should—and he stabbed her with a knife. He then gave himself up to justice, and when offered his life for 300 rupees, refused it with indignation. I suppose he was urged on in this affair by one of their superstitions, vainly supposing that if he could not be joined to her in *this state*, he would in *the next*; as they are in the habit of supposing that good friends keep together in their several states or transmigrations.

[Mr. Bennet.

Baptism of Converts.

Sept. 24. Since the last of June, fifteen natives have been baptised here—six of them girls from the Chummerah school, and two from the Maulmein school. In the latter school, there are about fifty in daily attendance.

Dec. 31. Since the beginning of November ten have been added to the native church in this place, of whom five are young men of some promise; two are women whose husbands are unconverted; one is a widow woman, by birth a Karen; and two are girls from the school. The church now consists of 93 communicants. None have been excluded, and none suspended from communion;—but there are two cases which would probably be pronounced censurable, did not circumstances at present preclude proper investigation.

Eight have also been added to the Karen church at Chummerah, making 99 who have been baptised from among the Karens north of Maulmein. Of the said eight, two are men, and six are young women or girls from the Chummerah boarding-school.

[Mr. Judson.

Jan. 22, 1834. On the 20th of this month, I baptised *Moung Shwa-ra*, a young man 25 years old, and a country-born. The ordinance

was administered in the Irrawaddy, a little distance from the king's water palace. About 20 of the heathen came around, and listened to all the services in the most respectful manner. Among our inquirers are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a zayat, about a mile and a half from Ava, on the great street that leads to Ummerapoor. At this station several hundred persons hear the gospel daily. We occupy another zayat on the south side of the city, and the verandah of our house is another preaching place. Ko Shoon and Ko San-lone are my assistants in preaching. They are good faithful men. I preach every evening in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.

[Mr. Kincaid.

Mr. Judson states that previous to the year 1833, there had been baptised at the several stations, 128 Burmans, 257 Karens, and 131 foreigners; in all 516: and that during the year 1833, there had been added to these numbers, 19 Burmans, 35 Karens, and 22 foreigners; in all 81: making the total number of baptisms in the mission at the close of the year 1833, 597.—Respecting their standing and character he remarks—

Of the Burman converts, eight have been excluded, two in Rangoon, two at Tavoy, and four at Maulmein; beside three or four in Rangoon on whom the sentence has not been formally pronounced. Of the Karens, two have been excluded in this district, and a few others remain suspended. Of the foreigners, most of whom are removed to other countries, and are destitute of proper pastoral supervision, many, it is said, have fallen into sin, but not many cases of actual apostasy have been ascertained.

The desire for books and tracts continues to be as great as heretofore, and great numbers are distributed.

SUMMARY OF THE MISSIONS OF THE AMERICAN BAPTIST BOARD.

BURMAH. Population 18,000,000. The Board has six stations; viz.

Rangoon, (population 40,000,) commenced in 1813, at which are the following missionaries and assistants—

Rev. Abner Webb, *Preacher*;
Mrs. Catharine W. Webb;
Seven native assistants.

This is the seat of the great D'way-gong pagoda, and on account of the religious festivals held there, affords the best facilities for the distribution of books and tracts, great numbers of which are daily distributed.—A school is established, and a church with 47

members.—Near the city is a large body of Karens, who desire Christian instruction; but the Boodhists priests have stirred up a persecution against Christianity which opposes the progress of the gospel among them.

Ava, (population 400,000,) the metropolis of Burmah, commenced in 1822.—Missionaries and assistants are

Rev. Eugenio Kincaid,
Mrs. Barbara Kincaid;
Mr. Oliver T. Cutter, *Printer*,
Mrs. Nancy B. Cutter;
Two native assistants.

The number of inquirers is great; three have been baptised. A printing press has lately been introduced and is in operation under the eye of the native rulers.

Maulmein, the chief city in British Burmah, (population 20,000,) commenced in 1827.—The missionary laborers are

Rev. Adoniram Judson,
Mrs. Sarah B. H. Judson;
Mr. Cephas Bennet, *Printer*,
Mrs. Sarah Bennet;
Mr. Royal B. Hancock, *do.*
Mrs. Abigail B. Hancock;
Rev. Thomas Simons,
Mrs. Caroline J. Simons;
Rev. Nathan Brown,
Mrs. ——— Brown;
Eight native assistants.

At this station is a native school of 50 pupils; three churches, one of Burmans, one of Karens, and one of English soldiers; the whole number baptised up to January 1834, was 324: also a type and stereotype foundry, and three printing presses, at which had been printed up to April 1833, 6,237,800 pages.—The whole Bible has been translated.

Tavoy, also in British Burmah, (population 9,000;) having 1,000 pagodas, and 200 monasteries for Boodhist priests, who actively and bitterly oppose the gospel.

Rev. Francis Mason,
Mrs. Helen M. Mason;
Five native assistants.

The schools are flourishing; converts baptised previously to January 1834, 200. The Karen language has been reduced to writing, and the Scriptures are to be translated into it.

Mergui, commenced in 1829. Two native laborers.

Chumnerah, commenced in 1829; Miss Sarah Cummings. Church contains eight natives. Boarding-school taught by a native.

SIAM.—Population 4,500,000. Boodhism is the religion. Many Burmese and Chinese found in the country.

Bangkok—commenced in 1833. Rev. John T. Jones, and Mrs. Jones.

FRANCE.—*Paris*—commenced in 1833. Missionaries,

Rev. Isaac M. Willmarth,
Mrs. Willmarth;
Rev. ——— Porchat.

WESTERN AFRICA.—A missionary is intended to be sent to Monrovia soon. Two churches.

NORTH AMERICAN INDIANS.—*Valley Towns*, (Cherokees,) commenced in 1818. The missionaries are

Rev. Evan Jones,
Mrs. Jones;
Mr. L. Butterfield, *School Teacher*,
Mrs. Butterfield;
Miss Sarah Mayner;
Five native assistants.

The school is flourishing. Native church 208; of whom 16 were added during the year 1834.

Tonawanda; (Senecas in New York,) commenced in 1829. Pupils 25; church 30.—Rev. Roger Maddock.

Thomas;—(Pottawatomies in Michigan Ter.) Two schools, 36 pupils; church 25 members. The mission family embraces—

Rev. Leonard Slater,
Mrs. Slater;
Mr. R. D. Potts, *Schoolmaster*,
Mrs. Potts.

Saut de St. Marie;—commenced 1828. Boarding-school of 60 pupils; church in three branches of 50 members. Missionaries—

Rev. Abel Bingham,
Mrs. Bingham;
Mr. J. D. Cameron, *Licensed Preacher*;
Miss Hannah Hill.

Shawnee;—(Shawnees west of the Mississippi river.) Commenced in 1831. Church 12. An alphabet has been invented for the Shawnees, Chippewas, and Delawares, and elementary books compiled. Missionaries—

Mr. Johnston Lykins,
Mrs. Lykins;
Rev. Isaac McCoy,
Mrs. McCoy;
Mr. Daniel French;
Mr. Jonathan Meeker, *Preacher and Printer*,
Mrs. Meeker.

Ebenezer;—(among the Creeks,) 1831. Church 80. Missionaries—

Rev. David Lewis;
Rev. David B. Rollin, and family,
Miss Mary Rice,
Miss Mary Ann Colburn;
Mr. John Davis, *Native Preacher*,
Mrs. Davis.

Cherokees;—1833. Church 20. Missionaries—Rev. Samuel Aldrich and Mrs. O'Briant.

Choctaws;—1832. Missionaries—Rev. Charles E. Wilson, and one native preacher.

Delawares;—1833. Visited by the missionaries from Shawnee. A school taught.

Kickapoos;—1833. Mr. Daniel French is trying to establish a mission.

Pottawatomies;—1833. Mr. Robert Simerwell and wife.

Otoes and Omahaws;—1833. Numbers 6,000.

Rev. Moses Merrill,
Mrs. Merrill;
Miss Cynthia Brown.

Summary.—The whole number of stations occupied is 21; of churches established 16, to which about 1,500 members have been received since the organization of the Board in 1814, and about 200 during the past year. The whole number of missionaries and assistants named in the Magazine for January, including Messrs. Teague and Waring at Monrovia, is

105; of whom 23 are preachers, nine male and 35 female assistants, sent from this country; and seven are native preachers and 26 other native assistants.

ANNUAL REPORT OF THE SCOTTISH MISSIONARY SOCIETY, APRIL 1834.

Brief Notice of the Missions of the Society.

ASIATIC RUSSIA.—The report states that society have decided to abandon their stations, Karass and Astrachan, in Asiatic Russia. Mr. Galloway, however, preferred remaining and prosecuting his labors at Karass, though no longer supported by the society. The inhabitants of that vicinity have suffered in an unprecedented manner from a dearth, which has raised the cost of provisions to ten times their usual price.

By a late letter, it appears probable that Mr. Galloway, will be employed for sometime by the British and Foreign Bible Society in travelling through the country, and circulating the copies of the Tartar Scriptures, which were translated by the Scottish missionaries, and printed at the expense of that Society. Should this measure be carried into effect, it may also be expected to afford him extensive opportunities of making known the gospel to the Tartar population of those districts of the Russian empire, through which he may travel.

Mr. Glen, at Astrachan, was expected to complete the revision of the Persian translation of the prophetic and poetical books of the Old Testament, for the British and Foreign Bible Society, about mid-summer of last year, when he would relinquish the station and return to his native country.

INDIA.—In the Bombay Presidency, the society have three stations, Hurnee, Poonah, and Bombay; and four missionaries.

	<i>Schools.</i>	<i>Pupils.</i>
<i>Schools.</i> —Hurnee,	9	500
Poonah,	6	150
Bombay,	17	907

The schools of Hurnee had been reduced to four. The pupils at the schools are from various denominations, Jews, Parsees, Mohammedans, Roman Catholics, and Hindoos. At Bombay 202 of the pupils were females, and 68 were adults. It is in contemplation to establish a boarding-school at Poonah. The books used are all of a Christian character.

Churches.—At Hurnee none have been admitted during the year, though some profess to be inquirers. At Poonah there were three candidates for baptism, and the character of

the church members was fair. Two have been baptised at Bombay, and two were candidates. Others profess to believe in the Christian religion.

Press.—During the past year, Mr. Wilson has availed himself to a considerable extent, of the facilities afforded by the press for the diffusion of knowledge. He published, in one of the native newspapers, a refutation of Mohammedanism, in reply to the "defence" of it by Haji Mohammed, which was mentioned in the last report. It appeared in Gujarathi and English; and translations of it are preparing in Hindoostanee and Persian. In compliance with the wish of a number of respectable Parsis, Mr. Wilson lately published a Lecture on the Vendidad Sade, which has already given rise to a good deal of spirited discussion in the native newspapers.

During the past year a considerable part of Mr. Wilson's time has been occupied in the translation of the Scriptures into Mahratta. With a constant reference to the original Greek, and the most important critical works, and to the versions of the Rev. Messrs. Graves and Mitchell, he prepared a translation of the Gospel by Matthew, of which 8,000 copies have been printed at the American mission press, for the Bible Society.

The lithographic press connected with the mission, has been very effective during the period to which Mr. Wilson's account refers.

Nine small books and tracts have been published at this press, besides school tables, forms, etc., amounting in all to 494,000 pages.

Rev. John Cooper has been compelled by ill health to leave this mission and return to Scotland.—Liberal donations have been made in Bombay for supporting the schools of the society, so that they have not been abandoned as the society anticipated, for want of funds.—At Hurnee is an asylum for relieving the temporal wants of the old and diseased, in which were forty-five persons, many of whom were lepers.

WEST INDIES.—On the island of Jamaica, the society has six missionaries and eight stations. The congregations and schools have generally been in a flourishing condition during the year, though considerable opposition, and even persecution has been, in some instances, encountered.

The report contains the following remarks on the

Importance of extending the Society's Operations in the West Indies.

A new era is now about to commence in the British West India Islands. For two centuries and a half, they have been a land of slavery; but on the first of August next a

change is to take place in the frame of society in these islands, of which there is perhaps no parallel instance in the history of the world. On that day, near 700,000 human beings are to be emancipated; slavery is doomed to cease forever. Now the emancipation of the negroes lays Christians under new and powerful obligations to communicate to them religious instruction. The system of slavery, under which they have so long groaned, has sunk and degraded them, as intellectual and moral beings, and has unfitted them for participating at once of all the advantages and privileges which are usually connected with freedom. Christian instruction is essentially necessary to their reaping the full benefits of emancipation. Scotland has put forth a vigorous arm to break the chains of the slave. Will she now allow her hands to hang down, satisfied with the achievement of this one deed? Will she stop in the midst of her efforts, and leave the work half undone. Twenty millions are to be paid by the country on account of the emancipation of the slaves. Shall we not be at some further cost for their Christian instruction, that this large sum may not be paid comparatively in vain? By the measures which we have adopted for the abolition of slavery, we have virtually brought ourselves under new obligations to devise liberal and extended measures for the instruction of the slaves. Emancipation is not a partial measure—it extends to the whole of the slaves throughout the British dominions. Now, the one measure should correspond in extent with the other; the instruction of the slaves should be as general as their emancipation. Besides, the emancipation of the negroes may be expected greatly to increase the facilities for instructing them; and we should never forget, that new facilities of doing good always involve a corresponding obligation to improve them.

Besides the negroes in the West Indies have peculiar claims on British Christians for instruction, there is, perhaps, no class of heathens who have so many and so powerful claims on our exertions as the negro slaves. They have not only claims in common with other unenlightened nations—they have the claims of fellow-subjects; they have not only the claims of fellow-subjects—they have powerful claims arising out of the multiplied and unspeakable injuries which, for two centuries and a half, they have suffered at our hands as a nation. Others may lay claim to our benevolence, but they have a claim on our justice. And shall we not make them compensation for the deep and lasting injuries which we have inflicted upon them? We cannot, it is true, make any compensation to the past generations of negro slaves—to the millions who are now in their graves—they are beyond the reach of our exertions. But this very circumstance increases our obligations to make compensation to the present race of their children, and to their children's children, by communicating to them instruction, and especially, Christian instruction, in order to raise them from that state of degradation into which they have been sunk by the system of slavery—

to elevate them in the scale of intellectual and moral beings—and to bring them into “the glorious liberty of the children of God.” This is the best compensation we can now make them, and we are bound to make it with a liberal hand, and that without delay.

It is also worthy of notice that the negroes in the West Indies shew a particular disposition to receive the gospel. It is a fact not generally adverted to, that in the West Indies there are perhaps more converts to Christianity than in all the rest of the heathen world put together. By recent accounts there were nearly sixty thousand negroes and people of color connected with different missions as members of their churches or societies. Into the particular causes of the greater success of the gospel among the black population of the West Indies than among other heathen nations we shall not at present inquire; it is, however, a striking example of God’s bringing good out of evil—the cup of slavery having proved to such multitudes a cup of blessing. But whatever be the causes of this remarkable fact, the singular disposition which the negroes manifest to receive instruction, and to embrace the gospel, is a very powerful argument for more extended exertions among them.

It is also an important consideration that missions among the negroes will probably be attended with only a temporary expense. Missionary societies were not formed with the view of permanently supporting the gospel in any country; they calculate on the people among whom it takes root, providing, in one way or other, for its maintenance and further extension among themselves; and, relieved of the expense in one country, they expect to be enabled to extend their efforts to other parts of the world. Hitherto this expectation has been only very partially realized. Among the negroes in the West Indies, however, a considerable disposition has been manifested, even while in a state of slavery, to provide for the support of the gospel among themselves; and after the act of emancipation takes effect we may hope that their ability as well as their disposition to do so will be vastly increased. Indeed, if the Christians of Britain should, without delay, provide the negro population of the West Indies with adequate means of religious instruction, it does not appear to be too much to expect, that at no distant period, they will be entirely relieved from all expense on this account, and at full liberty to direct their efforts to other parts of the heathen world. At all events, there is no part of the world where the prospect of this is so great, and unquestionably this is a powerful recommendation of the West Indies as a field for missionary operations.

Finally, If missionary exertions in the West Indies are delayed, the extent of the work to be accomplished will be greatly increased. The slaves in the West Indies amount at present to about 700,000; and though hitherto their numbers have diminished, instead of increasing, according to the natural law of population, yet considering the fertility of these islands, and the general improvement which may be

expected to take place in their condition, in a state of freedom, it would not perhaps be wonderful, if in half a century they should increase to two millions. Now, should the supposition we have made be realized, and should the West Indies be neglected at present, how greatly will the work to be effected have augmented in the course of fifty years, when instead of 700,000 souls, 2,000,000 will require to be cared for! We have a striking example of the evil of delay in the case of Ireland. Had the same moral machinery which is now in operation been set on foot at the commencement of the reign of George III. how powerful might have been its effects compared with what they can now be expected to be! Then it had to operate on a population of perhaps not more than 3,000,000; now it has to operate on a population of nearly 8,000,000. We have lost the favorable moment for evangelizing Ireland. Let us not also lose the favorable moment for evangelizing the West Indies.

The directors call then on their Christian brethren throughout the country, to support the society, in making extended efforts for communicating to the negro population of the West India islands the blessings of the gospel. Contributions for this special purpose they most earnestly solicit. To extend their operations in the West Indies, at the present crisis, they feel to be a most important object; but yet in order to do so with safety and success, it is necessary that they should be able to calculate on the steady and liberal support of the friends of missions. With the situation and the prospects of the negro slave, they feel assured that many hearts sympathise; and it will afford them unfeigned pleasure, to be enabled through their philanthropic exertions, to send forth to our West India islands, many new heralds of mercy, “to proclaim the acceptable year of the Lord, and the day of salvation of our God.”

TENTH ANNIVERSARY AND REPORT OF THE FRENCH SOCIETY FOR MISSIONS AMONG NATIONS NOT CHRISTIAN.

THE annual meeting was held in Paris, April 17, 1834, Prof. Stapfer, one of the vice presidents, presiding. The number of ministers assembled from the several departments and from other countries was unusually large. Col. Phipps appeared as a delegate from the Church Missionary Society. After an address from the president, the annual report was read by Mr. Grand-Pierre. This represents the interest felt in the society, by the evangelical portion of the French Protestants, to be steadily increasing; monthly prayer-meetings for the conversion of the world, held either on the first Sabbath or the first Monday of each month, have been commenced in many churches during the past year, and from contributions at these the society has received a con-

siderable amount of funds; new auxiliaries have also been formed in various places; the *Journal of Missions*, the monthly publication of the society, is extending its circulation; the number of pupils at the Society's Mission House is four, the same as at the time of the previous report, and seven persons have recently applied for admission as candidates for future missionary service.

Missions.—The society has but one mission, that in South Africa, under its patronage, which embraces four stations, six missionaries, and one male and three female assistant missionaries. The stations are Motito, among the Bechuana; Caledon, among the Buschmen; Moriga, among the Bechuana Bassoutos; and Wagenmaker's Valley, about 30 leagues from Cape Town, designed for the instruction of the slaves of the district.

Funds.—The receipts of the society for the year were 33,705 francs, which, with a balance from previous years of 51,132, placed 84,837 francs at the disposal of the society. The expenses were 54,458 francs.

DOMESTIC.

NINTH ANNUAL REPORT OF THE PRISON DISCIPLINE SOCIETY.

A brief view will be given of a portion of the facts embraced in some of the most interesting articles of this report.

Jails etc. in Massachusetts.—Statements are made respecting nineteen jails and houses of correction in Massachusetts, in only three of which, the House of Correction in Boston, the Jail in Cambridge, and that in Ipswich, is there any thing worth being called religious instruction provided for the inmates. In 22 jails and houses of correction in the same state, the principle of solitary confinement was regarded in only six; though most of them contained rooms enough to admit of its strict application.—In the same prisons there was employment furnished to the inmates of only five. In two or three prisons cards were found. Only ten of these prisons were cleanly and in good order, while others were intolerably filthy and offensive.—The statements respecting the connection between intemperance and crime, and respecting the imprisonment of debtors are deserving the serious attention of philanthropic and humane legislators.

When the jails and houses of correction in the state were visited in 1833, there were found in them 245 criminals, 49 debtors, five lunatics, 79 females, only 18 of the last being out of Boston. During the year 1833, the committals were criminals 2,840, debtors 1,919,

whole population being 610,383; and in 1823 there were criminals 2,116, debtors 1,995, the population being 522,517.

Expenses of Prisons—Causes of Crime.

The following statement respecting the number of committals—the expenses—and the causes of imprisonment—are gleaned from the appendix of the report. They relate principally to Boston or its vicinity. They show the expense, disorder, suffering, trouble, and guilt which the use of ardent spirits brings on that community which tolerates the sale and use of such drinks.

House of Reformation, in seven years and seven months—committals 450—expenses \$50,022.97, of whom only one thirteenth were children of temperate parents.

Criminal Jail, in 10 years, 9,936 commitments—expenses \$20,797.49—three fourths hard drinkers and more than half confirmed drunkards.

Debtor's Jail, in 10 years, 9,306 commitments—expense of debtor and creditor \$137,921.44—from half to three fourths originated in intemperance.

House of Correction, in ten years, 5,611 commitments—expense \$78,251.25—three fourths habitual drunkards, and nearly all commitments occasioned by intemperance.

Police Courts.—Seven tenths of the cases occasioned by intemperance, and out of the 13,676 thus occasioned, 3,719 were on charges of being common drunkards.

Municipal Court.—The statement is similar as to the proportion.

State Prison, in 10 years, 1,329 commitments—three fourths habitual drunkards, and half of the other fourth habitual drinkers.

House of Industry, in 10 years, committed 7,588—expense \$194,087.67—expense of poor not in this house \$131,370.92. Seven eighths of this pauperism is occasioned by the use of intoxicating liquors.

General Estimates respecting Imprisonment in the United States.—Whole number in jails, states prisons, etc., at any one time, in 1833, including 158 females, 1,000 poor lunatics, and 930 debtors, 12,640.—Total imprisoned during the year, including 33,240 debtors and 18,300 females, 113,340; who have standing in the relation to them of parents, wives, children, etc., not less than 818,563 persons.

Penitentiary System.—The system is in successful operation in New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, District of Columbia, Kentucky, Tennessee, and Georgia. It is about to be introduced in New Jersey, Ohio, Missouri, Louisiana, and Illinois. And the states of Maine and Virginia do not appear to be disposed to sleep over their penitentiaries, in their present condition, which are of a mixed character. This is a great good. But, on supposition, that the above statement is correct, and the heaviest part of the work is done in the American penitentiaries; still it only proves that a good beginning has been made; for the number of persons in the penitentiaries in the United States is not far from three thousand eight hundred, while the number of persons committed to the county prisons annually, on supposition that other states are like Massachusetts, is 113,100:

After occupying upwards of 30 pages in interesting statements respecting the condition and character of the jails and penitentiaries in the several states, showing where reformation in prison discipline has been effected, and where and to what degree it is still required, (which cannot well be abridged, and the details of which cannot be inserted here,) the report proceeds to the

Imprisonment of Lunatics.

Success of the Asylum at Worcester, Mass.—Of the one hundred and sixty-four individuals received, considerably more than one half came from jails, alms-houses and houses of correction; and about one third of the whole number had suffered confinement for periods varying from ten to thirty-two years. Many of these forsaken beings, during the dreadful period of their dungeon life, had been systematically subjected to almost every form of privation and suffering. * * * Yet, notwithstanding these untoward circumstances, counteracting with great force all healthful and mind-restoring influences, thirty-two insane persons have, in this short period of time, been fully recovered. * * * Not less than one hundred of those brought to the hospital seemed to regard human beings as enemies; and their first impulse was to assail them with open or disguised force. Now, there are not more than twelve who offer violence. Of forty persons, who formerly divested themselves of clothing, even in the most inclement seasons of the year, only eight do it now. Through all the galleries, there is far less susceptibility to excitement, more quietude, more civility and kindness exercised towards each other. The wailings of the desponding and the ravings of the frantic are dispelled. The internal change is legible upon the countenance.

Maine.—Arrangements are in progress for erecting a similar asylum in this state.

New Hampshire.—The subjoined extracts from the report of a committee appointed by the legislature of this state, on the subject of poor and imprisoned lunatics, shows the imperious necessity of some movement in their behalf.

The committee were not, however, prepared for the result which the examination affords. They were not aware of the extent of the disease. They had formed no conception of the extremity of the wretchedness to which the insane are reduced. In the prosecution of the inquiry, by the returns made to the executive, and by the collection of facts on this subject, from those professionally acquainted with the condition of the insane, their situation throughout this state is found to be deplorable in the extreme, for the mitigation of which the prompt attention of the legislature is imperatively demanded.

The number of the insane, as returned to the governor, is two hundred and one, more than half of whom are supported as paupers. From many towns no returns have been received; from others the accounts are erroneous, there being cases known to the committee which escaped the notice of the selectmen. The actual number of insane is therefore much larger than appears by the documents submitted to the committee.

Where are these insane? What is their condition? There are individual cases, which, by the kindness of friends able and willing to provide the means, are rendered as comfortable as their situation will admit. The number thus fortunate, the committee are constrained to believe, is comparatively small. Many, laboring under an inoffensive hallucination of mind, wander about, the sport of unthinking boys and unprincipled men. A large proportion—seventy-six—are reported to be in close confinement. Some of them in chains, or in cages made for their confinement; some are in the out-buildings, garrets, or cellars of private houses; some are in our county jails, shut up with felons and criminals of every description; some are in alms-houses, in brick cells “never warmed by fire or lighted by the rays of the sun.” The facts presented to the committee not only exhibit severe, unnecessary suffering, but utter neglect, and in many cases actual barbarity. To convince the house of the correctness of this general remark, they feel it to be their duty to report some of the instances to which they refer, however painful the account may be to every one not dead to all feelings of humanity. An insane woman, who had wandered from her friends, was confined in one of our jails, in winter and without fire. From the severity of the cold and her fixed posture, her feet became so much diseased that it was considered necessary to amputate them at the ankle; which was accordingly done, and the woman afterwards restored to her friends in this mutilated condition. Another female was confined in a garret, where, from the lowness of the roof and her consequently constrained position, she grew double, and is now obliged to walk with her hands, as well as feet, on the floor. A man was confined for years in a cellar, nearly naked, with a bed of wet straw. Another is at this time chained to the floor in an out-building, “glad to pick the bones thrown into his kennel, like a beast,”—one with sufficient property—once in every respect as active and happy as the best of us. It is admitted that these are extreme cases; but, let it be recollected, these are but a few of such cases known to the committee. The accounts submitted to them exhibit a mass of extreme, unmitigated suffering, from the details of which humanity revolts.

This state of things has been permitted to exist merely because it was unknown. In the extremity of the disease, the maniac is withdrawn from observation. He is placed out of sight, and forgotten. The prosperous look not in upon the secrets of his prison-house. His voice, in his raving, grates not on the ear of

the happy. They who have the custody of the wretched being are too prone to forget their duty and his claims upon them for kindness and forbearance. Their sympathy is exhausted, and their kindness becomes blunted by familiarity with misery. They often give up the feelings of the friend for the apathy of the jailer; and, after reducing the madman to the utmost degradation of which human nature is capable, so that he has lost almost the form and appearance of a man, they have in many cases utterly neglected even the appearance of ministering to his wants. There is, too, on this subject, a common error, that the maniac is insensible to suffering, and that the disease is incurable: thus the unfortunate subjects of this malady, as if they had lost their birthright as men—"as if they were fallen stars from the sphere of reason"—are consigned over to chains and imprisonment, and doomed to wear away a wretched existence, until death, like a kind angel, comes to their relief.

We need something to supply this defect in private sympathy, for it is not true that the insane are insensible to suffering. Hunger, cold, confinement, neglect, and the privation of all the accustomed comforts of life, affect them as it would affect us. Besides, in many cases of insanity, there is a morbidly increased sensibility to physical suffering.

The disease is far from being incurable. It has been stated to the committee by professional gentlemen—and their statements are fully supported by reports from various hospitals—that nine out of ten insane have been restored to reason, when placed under judicious treatment in the early stages of the disease. Cases of very long standing have been relieved, and instances often occur of a restoration after years of insanity.—The report of an asylum near Philadelphia gives the following result:—Admitted in five years, 153 patients; discharged in the same time, recovered, 53; improved, 17; much improved, 23; without change, nine. In the retreat at York, England, out of 40 patients admitted within three months after the first attack, the whole number, 40, were restored to their friends recovered; of those admitted after three and within twelve months, the proportion of cures was as 25 to 45; but of those whose disease was of more than two years' standing, the proportion of cures was only as 14 to 79. A report from the Connecticut retreat shows the ratio of recovery in the old cases to be 26 to the hundred; and out of 24 recent cases, 22 were recovered.

Some incipient movements have been made in the States of New York and New Jersey, towards making suitable provision for this unhappy class of persons.

Estimated number of Lunatics in the United States.—Assuming that the number of lunatics is as one to a thousand of the population, which is found to correspond nearly with facts where they have been ascertained, the follow-

ing table will show nearly the number in each State and Territory.

Maine,	399	Kentucky,	687
New Hampshire,	269	Tennessee,	681
Vermont,	280	Ohio,	935
Massachusetts,	610	Louisiana,	215
Rhode Island,	97	Indiana,	139
Connecticut,	297	Illinois,	157
New York,	1,918	Alabama,	309
New Jersey,	330	Missouri,	140
Pennsylvania,	1,348	Michigan,	31
Delaware,	76	Arkansas,	30
Maryland,	447	Florida,	35
Virginia,	1,211	Dist. of Columbia,	39
North Carolina,	737		
South Carolina,	516	Total,	11,919

In five or six of the States there are private asylums, which may contain in all about a thousand. For the remaining 10,919 no suitable means are used for their restoration. About 7,000 or 8,000 of them are paupers, most of whom are confined, or run at large, the objects of neglect or abuse, similar to what is represented by the committee of the legislature of New Hampshire.

Imprisonment for Debt.—Laws have been enacted in the States of Maine and Massachusetts, which virtually abolish imprisonment for debt. The laws in the other States remain nearly as they have been represented in the preceding reports of the society.

RECENT INTELLIGENCE.

Berlin Missionary Society.—Four missionaries of the Society for Foreign Missions, recently established at Berlin in Prussia, who embarked during the last autumn, have arrived at the Cape of Good Hope. About the time of their arrival, a party, headed by Dr. Smith of Cape Town, under the patronage of an association in London, were ready to start on a tour for exploring the territory situated between the most advanced missionary stations and De La Goa Bay. At the request of the exploring party these four missionaries accompanied them, with a view to occupying a field of labor in that quarter.

French Mission in South Africa.—Mr. Lemue, a French missionary at Motito, near Lattakoe, has prepared a map of an extensive tract of country in the interior of South Africa, which he has explored himself, or respecting which he has obtained accurate information from other explorers.

Rhenish Missionary Society.—This society, constituted by the union of the smaller associations of Barmen, Elberfeld, Wessl, Cologne, and Mark, received, during the year preceding its last report, 34,576 francs; and expended 35,746 francs. It has four stations in South Africa, all within the Colony of the Cape of Good Hope; at which there are eight missionaries. The society has fourteen candidates for missionary service in a course of education at its Seminary.

Mission to Borneo.—Two missionaries from the Rhenish Society just noticed, embarked at Amsterdam, in August last, for Batavia, destined to attempt a mission among the Cayaks of Borneo. One of the chiefs of this barbarous people, at the suggestion of a Dutch civil officer, had determined to abolish the savage practice of making war to collect human heads with which to ornament their dwellings; and was disposed to receive teachers.

Serampore Baptist Mission.—The Rev. Dr. Carey, the founder of this mission, died on the 9th of June, 1834, at the age of 73.

American Board of Commissioners for Foreign Missions,

DEATH OF MESSRS. MUNSON AND LYMAN.

THE press is stopped to announce the afflictive intelligence that the Rev. Messrs. Munson and Lyman, while on an exploring tour among the Battahs, a savage nation inhabiting the northwestern part of the island of Sumatra, were murdered by that people on the 28th of June last, five days after leaving Tapanooly, where they had satisfied themselves that the journey to the interior could be made with safety.

Donations,

FROM DECEMBER 11TH, TO JANUARY 10TH,
INCLUSIVE.

<i>Auburn and vic.</i> N. Y., H. Ivison, Jr. Agent,	
Auburn, Mon. con. in 1st chh.	25 39
Cazenovia, Free chh.	20 00
Cortlandville, Chh.	58 40
Genoa, 1st presb. chh. 4,25; mon. con. 8,62;	12 87
Lansing, Chh.	15 85
Ludlowville, Presb. chh. to constitute BENJAMIN JOY an Honorary Member of the Board,	100 00
Owasco, Bible class miss. so. for bibles,	15 25—267 76
<i>Barnstable co.</i> Ms. Aux. So. Rev. N. Cogswell, Tr.	
Cotuit, Friends,	13 00
North Dennis, Gent. and la.	15 62
Sandwich, Gent. and la. 85; mon. con. 65,06;	150 06
Yarmouth, Gent. and la. to constitute Rev. NATHANIEL COGSWELL an Honorary Member of the Board,	50 00—228 68
Of the above, \$100 for Rev. S. Munson.	
<i>Chittenden co.</i> Vt. Aux. So. W. I. Seymour, Tr.	
Burlington, La.	20 00
<i>Essex co.</i> North, Ms. Aux. So. J. Caldwell, Tr.	
Newburyport, Rev. Mr. Dimmick's so. mon. con. 146,57; gent. 68; la. 53,21;	267 78
<i>Fairfield co.</i> West, Ct. Aux. So. M. Marvin, Tr.	
Dagien, Gent. and la.	61 00
Fairfield, Coll. 190,81; mon. con. 21,19; la. 30;	179 00
Greenfield, Gent. and la.	6 45
Greensfarms, Gent. and la.	59 00
New Canaan, Gent. 46,17; la. 50; mon. con. 58,14; (of which to constitute Rev. AMZI BENEDICT of Pomfret, and Rev. WILLIAM CARTER and Rev. JULIAN M. STURTEVANT of Jacksonville, Illi. Honorary Members of the Board, 150;)	154 31
Rev. D. Smith and Rev. E. Stevens were constituted Honorary Members by dona. fr. New Canaan, and not fr. Norwalk, as stated in vol. xxx, p. 37.	
Norfield, Gent. and la.	22 60
North Fairfield, Gent. and la.	6 87
North Greenwich, Gent. 51; la. 50,50; mon. con. 30,30;	131 80
Norwalk, Gent. 86,06; la. 62,31; mon. con. 42,78; (of which to constitute CLARK BISSELL an Honorary Member of the Board, 100;)	191 17
Ridgebury, Gent. and la.	20 00
Ridgefield, La. 20,67; mon. con. 30,85; dona. 5;	56 52
Saugatuck, Gent. 34,25; la. 45,56; mon. con. 52,84;	132 65
Stamford, Gent. and la.	28 00
Stanwich, Gent. 25,65; la. 30; mon. con. 8,65;	64 30
West Greenwich, La. 43; la. hon. sch. so. 23; fam. for. miss. so.	

32,56; mon. con. 35,50;	134 06
Wilton, Gent. 41,23; la. 26,09;	67 32
	1,308 05
Ded. postage, etc. paid by aux. so.	3 25—1,304 80
<i>Franklin co.</i> Ms. Aux. So. F. Ripley, Tr.	
Ashfield, Gent. 37,09; la. 30,76; mon. con. 15,25;	83 19
Buckland, Gent. and la.	121 64
Charlemont, Gent. 24,53; la. 21,52; mon. con. 4,31;	50 36
Colrain, Gent. 10,10; la. 13,82; mon. con. 1,14;	25 06
Conway, Gent. 112,55; la. 78,31; mon. con. 25,18;	216 04
Gill, Mon. con. 10,21; sab. sch. 52c.	10 73
Greenfield, 1st cong. so.	14 42
2d do. La. 32,60; mon. con. 57,31;	89 91
Montague, Gent. 14,14; la. 14,42; mon. con. 4,02;	32 58
Northfield, Gent. 14,72; la. 9,97; mon. con. 12,57;	37 26
Shelburne, Gent. 47,23; la. 30,36; Sunderland, Gent. 25,50; la. 26,28; mon. con. 28,33; av. of coat, 5;	77 59
Warwick, Gent. 6,75; la. 13,39; mon. con. 10,09; Rev. Mr. Kingsley, 10;	86 11
Wendell, Gent. 11,53; la. 6; mon. con. 7;	40 23
Rev. W. Riddell, for Mahratta miss.	24 53
<i>Greene co.</i> N. Y. Aux. So. Rev. Dr. Porter, Tr.	50 00—250 58
Catskill, Mrs. S. Sole,	3 00
East Durham, Mrs. H. Baldwin,	10 00
East Windham, Big Hollow, Mr. Gardner's cong.	16 00
Greenville, Indiv.	18 25—47 25
<i>Hartford co.</i> Ct. Aux. So. J. R. Woodbridge, Tr.	
East Hartford, Gent.	60 00
East Windsor, 1st so. Mon. con.	9 86
Enfield, Mon. con.	5 78
Glastenbury, A friend, 50; mon. con. 40;	90 00
Hartford, 1st so. Mon. mon. 18,65; la. 1;	19 65
Hartland East, L. P. Case,	12 00
Manchester, Gent.	164 56
Wethersfield, Newington so. A. W. 1st so.	1 00
Windsor, Wintonbury so. Gent.	20 00
<i>Hillsboro' co.</i> N. H., Aux. So. E. Boylston, Tr.	26 75—409 60
Mont Vernon, La.	23 19
<i>Lowell and vic.</i> Ms. Char. Asso. W. Davidson, Tr.	
Lowell, Mon. con. in 1st cong. chh.	39 00
<i>New Haven city,</i> Ct. Aux. So. C. J. Salter, Tr.	
Asso. in 1st cong. so. 155,27; coll. after sermon by Mr. Bardwell, 10;	165 97
<i>New Haven co.</i> East, Ct. Aux. So. S. Frisbie, Tr.	
Balance,	18
Branford, Gent. 43,25; la. 36,49;	79 67
East Haven, Gent. 20,23; la. 29,52;	49 75
Guilford, Gent. 48,62; la. 42,39;	91 01
Madison, La. cent so.	50 00
Meriden, Gent. 64,74; la. 37,28;	102 02
North Branford, Friends of for. miss.	46 32
Northford, Gent. and la.	22 00
North Guilford, Gent. and la.	49 27
	490 22
Ded. am't ackn. in Dec.	900 92—229 30
<i>New Haven co.</i> West, Ct. Aux. So. W. Stabbins, Tr.	
Bethany, Gent. 31; la. 9,26; mon. con. 3,28;	43 54
Derby, Gent. 39,50; la. 20,69; mon. con. 23,80;	83 99
Hamden East Plains, Gent. and la.	19 14
Mt. Carmel, Gent. 29,57; la. 23,18; mon. con. 21,40;	74 15
Humphreysville, Gent. and la.	14 00
Middlebury, Renew. so. 42,02; mon. con. 2,92;	44 25

Millford, 1st so. Gent. 58,93; la. 44,10; chh. coll. 63,38; la. sew. so. for sch. in Ceylon, 61; sab. sch. miss. so. for do. 7; mon. con. in 1st and 2d so. 18;	252 41
2d so. Gent. 12; la. 22;	34 00
North Milford, Gent. 52,69; la. 34,03; mon. con. 3,50; sab. sch. coll. for ed. hea. chil. 1,84; inf. sab. sch. class, for do. 20c.	92 26
Oxford, Chh.	15 50
Prospect, Gent. and la.	6 67
Waterbury, Gent. 49,41; la. 46,25; Salem Bridge, Chh. and so. 17,27; fem. benev. so. 17,50; a lady, 10; mon. con. 8,81;	95 66
West Haven, Gent. 39; la. 29,47; sab. sch. miss. so. for hea. chil. 3; a gent. 10;	53 58
Woleott, Gent. 12,31; la. 17,81; mon. con. 3,16;	81 47
Woodbridge, Gent. 7,62; la. 28,20;	33 28
	35 22
	979 72
Ded. expenses paid by aux. so.	32 55
	947 17
Ded. am't ackn. in May and Jan.	677 98—269 19
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	100 00
Palestine miss. so. Ms. E. Alden, Tr. Abington, 1st par. Mon. con. 38; av. of buckles, 35c.	38 35
Strafford co. N. H., Aux. So. A. Freeman, Tr.	111 60
Tolland co. Ct. Aux. So. J. R. Flynt, Tr. East Stafford, Gent. 14,78; la. 16,56;	31 34
Gilead, Gent. 26,76; la. 20,05;	46 81
North Coventry, Gent. 6,05; la. 2,25;	8 30
South Coventry, Gent. 49,09; la. 34,59;	83 68
Tolland, Gent. 29,52; la. 21,42; mon. con. 3,11; 63c.	54 69
West Stafford, Gent. 19,96; la. 18,27;	38 23—263 05
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	475 02
Cleveland, Mon. con. in 1st presb. so.	121 53
Mount Vernon, Free chh. mon. con.	9 85
Sheffield, Mon. con.	20 00
Strongsville, Mon. con.	10 00
Western Reserve, Aux. so. Cuyahoga co. Solon, La. Geauga co. Unionville, Mon. con.	1 50
Portage co. Rootstown, S. P. 5; two ladies, 87c. Twinsburg, Fem. asso. 3,29; Streetsboro', Asso. 3;	12 16—28 66—665 06
Windham co. North, Ct. Aux. So. J. Williams, Tr. Balance fr. E. N.	11 15
Rev. A. Underwood,	5 00
Abington, Gent. 21,75; la. 26,77;	48 52
Brooklyn, Gent. 50; la. 51;	101 00
Eastford, La.	33 12
North Woodstock, Muddy Brook, Gent. and la.	40 00
Pomfret, Gent. 22,34; la. 27,09; mon. con. 31,06;	80 49
South Killingly, Females,	3 94
South Woodstock, La.	22 75
Westfield, Gent. 34,29; la. 38,72; mon. con. 21;	94 01
Westford, Gent.	14 05
West Woodstock, Mon. con.	5 00—458 33
Woburn Asso. Ms. Rev. S. Sewall, Tr.	20 50
Wilmington, Gent.	102 80
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	102 80
Westboro', Gent.	102 80
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	2,000 00
Total from the above sources,	\$6,031 02

VARIOUS COLLECTIONS AND DONATIONS.

Acton, Ms. Indiv. of evang. chh. (of which to constitute Rev. JAMES T. WOODBURY an Honorary Member of the Board, 50;)	75 58
Allegany, Pa. Sab. sch. in presb. chh.	3 00
Amherst, S. par. Ms. Fem. char. so.	10 00
Andover, Ms. Mon. con. in Theol. sem.	109 00
Argyle, N. Y. D. Stevenson,	5 00
Arkport, N. Y. Mon. con.	15 00
Anon, Ct. Mrs. L. Kellogg, for Bela Kellogg in Ceylon,	15 00
Barre, Ms. Mon. con. in evang. chh.	41 00
Belchertown, Ms. J. Walker,	10 00
Berkley, Ms. Gent. asso.	2 00
Boston, Ms. Assn Ward, 20; a mechanic, 5;	25 00
Brookline, Pa. Coll. in presb. chh. 13; indiv. 8,25;	21 25
Bucksport, Me. Mon. con.	50 00
Cambridgeport, Ms. Miss B's sab. sch. class in Mr. S's so. for miss. to China,	1 00
Camden, Me. Gent. asso. and mon. con.	16 36
Canonsburg, Pa. Sab. sch. in college chh. for miss. to W. Africa, 4,34; for Maharrata miss. 4,40; fem. miss. so. 40; mon. con. 20; M. Brown, 5;	73 74
Charlestown, Ms. Mon. con. in Winthrop so.	81 19
Connecticut, A friend, 20; do. 3;	23 00
Constable, N. Y. Mon. con.	1 00
Danville, Pa. Mon. con. in presb. chh.	100 00
East Aurora, N. Y. Mon. con.	3 41
Ellicottville, N. Y. Mon. con. in presb. chh.	6 00
Hamp. Chris. Depos. Ms. Gen. agency of the Miss. Herald, viz. Ashfield, Rev. T. S. 4,40; Bloody Brook, Rev. T. S. C. 2,80; Buckland, Mr. H. 1,20; Charlestown, Rev. W. T. 2,80; Chesterfield, M. B. 2; Conway, J. W. 80c. East Hampton, S. W. 40c. Gorham, J. L. 2; Granby West, H. W. G. 1,60; Hadley, N. C. Jr. 7,25; Hatfield, C. P. 5,10; Hawley, J. L. 2; Northampton, D. S. W. 10,86; Norwich, N. S. 2,80; South Hadley, W. L. 2,40; Southampton, E. E. 3,20; Sunderland, 40c. West Hampton, Rev. E. H. 4,40; Whiteley, L. B. 4; Williamsburgh, Rev. H. L. 4,40;	64 81
Hillsboro', N. H. Mrs. Mary Simonds, given on her death bed,	50 00
Holliston, Ms. Mon. con.	25 21
Lamington, N. J. Presb. chh.	23 00
Lenox, Ms. Mon. con. in N. sch. dist.	10 00
Lyme, N. H. Rev. NATHANIEL LAMBERT, which constitutes him an Honorary Member of the Board,	50 00
Manchester, Vt. Mon. con. in cong. so.	30 00
Marlboro', Ms. Mon. con.	26 80
Massachusetts, A friend, for printing Osage books, 10; Mr. H. 1;	11 00
Mattawan, N. Y. Presb. chh. mon. con.	12 00
Medina, N. Y. Coll.	151 78
Mira, N. Y. Mon. con.	1 50
Morristown, N. J. Mrs. C. B. Ardin,	30 00
Napoli, N. Y. Mon. con. in presb. chh.	5 00
Nassau, N. Y., A friend,	1 00
Newbern, N. C. Mon. con. in presb. chh.	10 00
Newbury, Ms. Mon. con. in Belleville cong. so.	12 27
New Castle Presbytery, Chancetree cong. for support of Rev. B. Schneider,	45 00
New Haven, Ct. H. for China,	3 00
New Marlboro', Ms. Indiv.	10 32
New York city, Ladies of Brick chh. for Spring sch. in Ceylon, 36; W. S. 10; scholars of Miss Goldsmith, 20; chil. of Central presb. chh. sab. sch. 2,15; a friend, 3; do. 1,75;	72 90
North Reading, Ms. Mon. con. in cong. so.	17 00
Norwich, Ct. Av. of jewelry,	9 53
Orange, N. J. Mon. con. in 1st presb. chh.	15 00
Philadelphia, Pa. J. Stille, (of which to constitute Rev. H. A. BOARDMAN an Honorary Member of the Board 50;) 100; T. Fleming, 100; W. Brown, 50; G. Ralston, 50; S. Hildeburn, 50; Mrs. Blain, 40; N. Burt, 25; other indiv. of 10th presb. chh. 125,39; coll. in 1st presb. chh. 542,10; indiv. of 2d presb. chh. (of which for Eleonor Cuyler in Ceylon, 20;) 120,50; coll. in 3d presb. chh. 105,81; do. in 6th do. 50;	

D. W. Prescott, 30; a mechanic, for tracts for China, 10; two young ladies, 5;	1,403 80
Pipestown, Pa. Sab. school,	2 00
Pittsburgh, Pa. M. box of chil. of J. W.	5 40
Pittsford, N. Y. Rev. E. D. Andrews,	50 00
Providence, R. I. Benef. fem. for miss. so. (of which fr. sab. sch. class No. 5, for schools in Ceylon, 10; Mrs. A. H. Arnold, for ed. of a fem. child in Ceylon, 20; 108.56; B. C. f. m. so. 101.75; mon. con. 37.72; int. 2.33;	250 36
Reading, S. par. Ms. La. asso.	34 92
Salisbury, Ms. Mon. con. in Rocky Hill chh.	12 00
Simsbury, Ct. Mon. con.	18 80
Somers, Ct. Mon. con. in cong. chh. and so.	14 34
South Berwick, Me. Mon. con.	50 21
Springville, N. Y. By H. Pratt,	28 00
St. Augustine, E. F., O. Congar,	10 00
Stratford, Ct. Chil. of sab. sch. in cong. chh. to ed. hea. chil.	3 00
Suffield, Ct. A friend,	10 00
Thomaston, Me. Mon. con.	60 00
Troy, N. Y., Gent. asso. in 2d presb. and 2d st. presb. chhs. 360; a few indiv. 43.75;	403 75
Warsaw, N. Y. Chh. (of which to constitute Rev. E. Scovel an Honorary Member of the Board, 50;)	107 00
Waynesboro', Ga. A Georgia planter's family,	23 50
West Amherst, Ms. Mon. con.	15 00
West Aurora, N. Y. Mon. con.	16 00
West Needham, Ms. Mon. con. for Rev. I. Tracy at Singapore,	19 00
West Newbury, Ms. Mon. coll. 13.10; mon. con. in Rev. Mr. Edgell's so. 30;	43 10
West Point, N. Y. Mrs. S. Ford,	2 00
West Town, N. Y. Presb. cong.	7 06
Wilkesbarre, Pa. Mrs. Butler,	2 00
Wilmington, Ms. Mon. con. 14.93; cong. 8.50;	23 42
Woodstock, Vt. C. Dana, 5; P. Samson, 2;	7 00
Yates, N. Y. Three chil. of Rev. D. F.	82

Amount of donations acknowledged in the preceding lists, \$12,027 73.

LEGACIES.

Abington, Ms. Widow Huldah Noyes, (which with \$20 fr. gent. asso. constitutes Rev. JAMES W. WARD an Honorary Member of the Board.)	30 00
East Windsor, Ct. Miss Mary Allen, by Benjamin Pinney, Ex'r,	400 00
Leacock cong. Pa. Benjamin Vernon, (of which one half for spreading the gospel among the Indians,) by Rev. Joseph Barr,	975 00
Portsmouth, N. H., A friend,	50 00
Youngstown, O. Margaret Nelson, by John Laughridge, Adm'r,	100 00
Total of donations and legacies from September 1st, to January 10th, \$65,185 19.	

DONATIONS IN CLOTHING, &c.

Amherst, S. par. Ms. A bundle, fr. fem. char. so. 15.25; bibles, fr. P. G. dec'd.	
Avon, Ct. A bedquilt, fr. young misses in E. so.	
Boston, Ms. Saddle, bridle, etc. fr. a friend.	
Bridgewater, Ms. A box, fr. fem. benev. so.	
Burlington, Ct. Filled cloth, fr. asso. and Mrs. S. Frisbie.	
Campton, N. H., A box, fr. juv. read. so.	32 61
Essex, Vt. A half barrel, fr. la. asso.	30 90
Greenfield, Ms. A box, fr. la. asso. in 1st par. for Mr. Johnston, Sandw. Isl.	56 00
Hamp. Chris. Depos. Ms. Norwich, Shoes, fr. N. Strong.	
New Marlboro', Ms. Clothing, fr. sew. so. 16.23; fr. indiv. 6; for Dr. Butler,	22 23
New York city, Clothes, etc., fr. indiv. for do.	
Putney, Vt. A box, fr. Dorcas so. for Rev. C. Washburn, Dwight,	43 82
Spencer, Ms. A box, fr. fem. char. so. for Dwight,	32 27
Troy, N. Y. Crockery, fr. Pierce, Son, & co. and clothing, etc. fr. indiv. for Dr. Butler.	
Wendell, Ms. A bundle, fr. friends.	
West Brookfield, Ms. A box, for Mackinaw.	
Unknown, via New York, A cask, for E. Hotchkiss, W. Choc. na.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Filled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Columbia, T. Wells, 10; indiv. 15.50; Augusta, W. Smith, 100; R. Campbell, 90; Mrs. E. Campbell, 50; T. Cumming, 50; Rev. SAMUEL S. DAVIS, which constitutes him an Honorary Member of the Board, 50; Mrs. Cumming and daughters, 30; Mrs. E. Reid, 25; I. and W. Harper, 20; Mrs. E. M. Cashin, 20; Mrs. McK. 10; R. C. 10; J. B. 10; J. M. 10; W. A. 10; Mrs. F. 10; Mrs. and Miss N. 10; Mr. E. 10; Mr. and Mrs. C. 10; H. and B. 10; cash, 10; Mrs. F. 10; Mr. and Mrs. S. 10; W. B. 10; S. C. 10; J. B. 10; Mrs. F. M. 10; indiv. 95.91; fem. asso. presb. chh. 63.50; Bradleyville, Rev. R. W. James, 50; Hamburg, Indiv. 7.50; Wadmalaw, J. A. Frapp, 50; S. Le-gare, Jr. 50; C. E. Frapp, 10; indiv. 12.31; James Island, Indiv. 14.50; Miss G. 2; mon. con. 15; Christ's chh. Indiv. 58.50; Edisto Island, J. Eddings, 25; la. benev. so. 20; W. Seabrook, 20; W. S. Jr. 10; Mrs. E. M. 15; E. M. 10; Miss E. 10; indiv. 92.25; Walterborough, Mrs. H. B. 10; D. C. C. 10; indiv. 51.04; Willington, Indiv. 27.13; Abbeville, Indiv. 10.25; Providence chh. 9.05; do. 8.50; Rocky River, Indiv. 47; Carmel, do. 11; Laurens, do. 51.25; Medway chh. do. 4.35; Friendship chh. do. 4; Providence chh. do. 4.56; Good Hope chh. do. 27; Anderson chh. do. 27.37; Pendleton chh. do. 93.38; Sandy Spring chh. 3.37; Charleston, G. T. SNOWDEN, 100; Mrs. G. T. SNOWDEN, 100; Mrs. SARAH SMITH, 100; H. WILSON, 100; I. C. COIT, 100; Rev. WILLIAM S. LEE, 50; which constitutes them Honorary Members of the Board; C. Whitlaw, 100; T. Fleming, 100; J. Adger, 100; C. McIntire, 100; Rev. Dr. Waddell, 50; Rev. J. B. Adger, 50; Rev. T. Smith, 50; Rev. J. Lanneau, 50; Rev. Prof. Howe, 30; Rev. N. C. P. 10; Rev. I. M. W. 10; Rev. Mr. P. 30; H. M. 10; Miss H. S. 10; juv. miss. so. (of which for miss. to Africa, 133.25;) 774.11; fem. miss. so. 50; do. in 3d chh. 44; mon. con. in 2d presb. chh. 119.19; do. in 3d do. 148.39; do. in circular chh. 19.43; coll. in do. 8.68; indiv. 132; Winnsboro', Cong. of Rev. W. Bready, 50; Cheraw, Mr. McClean, 90; Columbia, W. Law, 100; Rev. Dr. Goulding, 50; Washington, Ga. A. Alexander, 100; bible class in Mt. C. chh. 50c. Walterboro', R. B. Bedon, 10; John's Island, Rev. E. White, 50; Mr. W. 3; mon. con. 7.50; Indian Town, A lady, 5; Stoney Creek, Chh. 54; Camden, Chh. 75; St. Mary's, Ga. Rev. HORACE PRATT, which constitutes him an Honorary Member of the Board, 50; Sumpter Dist. T. E. D. 10; Mt. Zion, Coll. 10; chh. 2.25; Zion chh. 2; Sumpterville, Chh. 19.37; Darien, Ga. Presb. chh. 50; Darlington, For. miss. so. 20; C. H. 15.25; coll. 34; Laurensville, Ga. Mon. con. and coll. at Fairview, 32.81; Laurens Dist. Friendship chh. 5.50; Miss N. C. 3.50; a lady, 5; Lebanon, Chh. 27.62; Liberty co. Mon. con. at Medway chh. 33.43; Kershaw Dist. Coll. 3.75; Hopewell, Chh. "Marion," 57; do. 10; York Dist. Young la. Bethel miss. so. 31.25; Rev. P. E. B. 5; less postage, etc. 14.19;

5,215 36